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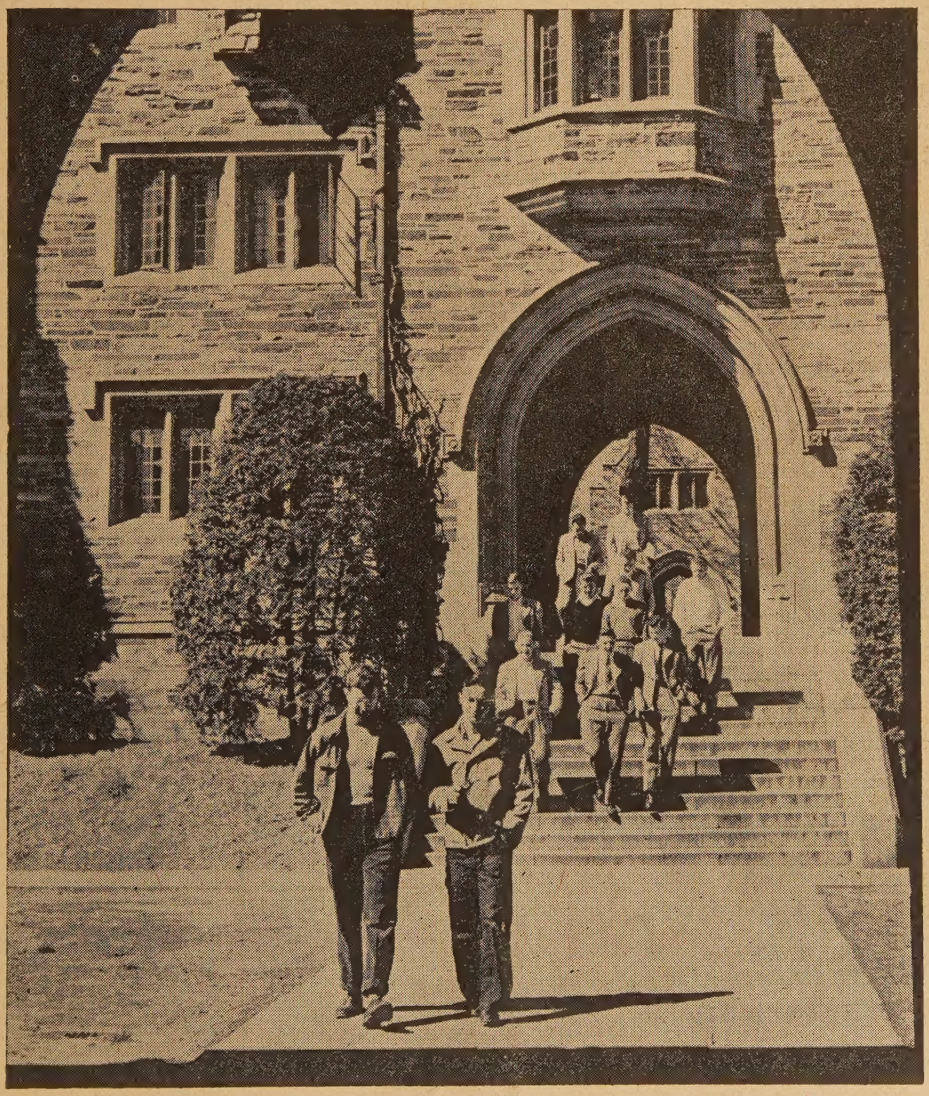
Voice of Evangelical Christianity in America



EDUCATION NUMBER

UEA

Readers Say—

A Correction

To the Editor:

In the copy of your magazine of April 15, 1948, the first article is entitled "Russian Bolshevism and the Church" and is written by Louis R. Patmont. At the bottom of the page is the foot note, "Dr. Patmont is pastor of the University Christian Church of Berkeley, California." This statement is not true, it is misleading and should be corrected. We have received several pieces of mail here at the office as result of this article.

Dr. Patmont is not now nor has ever been connected with this church in any way, either as pastor or as a member.

GEORGE E. PLOPPER

Berkeley, Calif.

[EDITOR'S NOTE: We regret this error. Dr. Patmont was formerly pastor of the College Avenue Church of Christ, Berkeley. He is now engaged in general lecture and evangelistic work.]

We Must Be United

To the Editor:

I read with interest your periodical and am deeply sympathetic with the work being done to unify evangelical action with respect to the grave and great issues which confront the cause of Christ in times like these. We must be united if we are to successfully meet the oppositions of Communism and Roman Catholicism. I am with you.

H. L. FAULKINGHAM

Dorchester, Mass.

The Liquor Problem

To the Editor:

Your May 15 issue carried an editorial: "So Is Syphilis." You urge us to adopt the phrase to make drinking unpopular. But is it likely to be successful? Are parallels correctly drawn?

The illustration of the automobile slogans is interesting. Apparently it worked like magic. But we must remember that both companies were working on the theory that all people want cars. The issue was, which make of car? And so each manufacturer tried to convince the public that their car was the one to buy. Similarly, whiskey manufacturers might try to win over the public to drink their particular brand. But to try to convince the public to stop drinking with Rimmer's magic formula is a horse of another color.

History proves that the world is not made moral through its knowledge of how syphilis develops, and how horribly it operates. Through the use of contraceptives, as efforts of prevention, immorality has multiplied. And in spite of all efforts to wipe out syphilis, it actually is now on the increase.

Likewise with liquor, people in general have confidence in themselves that they shall not become addicts, in spite of the fact that human wrecks lie strewn on every side.

No doubt Christian people will need to put forth much effort to get some results in lowering liquor consumption. First, we may as well recognize the fact that drinking is exceedingly popular. It becomes that when people are young, before marriage. That is the seedtime. The seed itself and the growing plant look inoffensive, possibly even harmless. The harvest comes later, and becomes final when the drunkard becomes helpless and the family breaks up in divorce.

Secondly, it is good judgment when confronted with a formidable enemy to rightly estimate his strength, as well as his weak spots with all his might. Let us look the liquor problem in the face this way. Here are some suggestions. Possibly other good ones can be added.

1. Christians should abstain as a testimony to others.

2. Laws should be enacted making it possible to obtain liquor only in places dealing in that article exclusively.

3. Liquor should be taxed so highly that the many will not be able to buy it.

WILLIAM DISSELKOEN

Oakland, Calif.

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CHRISTIAN EDUCATION IN AMERICAN SOCIETY

CORNELIUS JAARSMA*

THE editor of a prominent church periodical made the observation in one of his recent orials that men go around today a certain gloom upon their es. Underneath all the hustle bustle of the modern man there a restlessness and a sense of p-seated uncertainty which finds ression outwardly in shadows over his face. He is as it were ng impending doom on the hori-. He knows not where to turn from whence relief from this ressed feeling is to come.

ome would make the counter ob-vation that though we are pass-through a dark period of human ory, there are silver linings and re are rays of light shining ough threatening skies. The con-ts and tragedies of our time are en the headlines, but the accounts human achievements that promise hter things for the future are among the news stories that e more emotional appeal. New ievements in science and in edu-on that may be laying the undwork for a better day receive e or no publicity. Men must p faith, faith in themselves and their fellowmen. Man has the erent capacity to extricate him-from this mess which he has ught on himself by his own folly. e only thing he needs to fear is r itself, or the lack of faith in dignity and in the capacity of n.

f the former view is a bit pessi-tic, surely the latter is optimistic the degree of superficiality. ere is no doubt about the aver-man's misgivings concerning the ure. Reports of happenings oughout the world are ominous. e observer gave the present civi-tion five years in an address ivered about a year ago. An-er keen world observer and com-ntator after discussing the world scene expressed the same thought in this vein, "It is later on the clock of the world than most of us think." However, we cannot deny that sometimes the darkest hour is the hour before the dawn in world events. History demonstrates this on several occasions. Why should this not be the case today?

While it is not my purpose here to major on the world scene, it is a fact that world conditions are reflected in our American society. I am primarily concerned about Christian education in American society.

I should like to raise three important questions for our thinking: (1) What characterizes American society? (2) What is the Christian analysis of American society? (3) What is the Christian answer to the social problem so analyzed?

Our Society Characterized

The condition of our American society and the world scene are not necessarily casually related one to the other, though, no doubt, the world situation has its repercussions in our social life in America. Rather than cause and effect, the world scene and the social conditions abroad in our land are both effects of more underlying phenomena at work in both.

As one studies the social scene in our land, one observes *a growing restlessness.* Every one seems to be on the go. America is on wheels or in the air. There are not sufficient hours in the day to accomplish the many things we would. Internally the individual of today seems to find no more rest than externally. As a matter of fact, the external restlessness apparent everywhere seems to indicate a deeper yearning. What once upon a time set the human spirit at rest, at least in a measure and for a time, seems to have slipped from the individual's grasp. Even religion, far from being a haven of rest, constitutes for many people another means of getting what they want.

Another characteristic that captures our attention is *the growing self-confidence of the individual as*

NAE COMMITTEE ON FORMULATION OF EDUCATIONAL PHILOSOPHY

This group has one of the most important assignments given any group of educators in our time. In the above photo are Dr. Carl F. H. Henry, Professor of Theology and Philosophy Fuller Theological Seminary; Dr. Ruth Eckert Paulson, Committee on Educational Research University of Minnesota; Dr. T. Leonard Lewis, President Gordon College of Theology and Missions; Dr. Harold B. Kuhn, Professor of Philosophy Asbury Theological Seminary; Dr. Frank E. Gaebelein, Headmaster Stony Brook School; Dr. R. L. Cooke, Professor of Education Wheaton College. Bishop Leslie R. Marston of the Free Methodist Church, the other member of the committee, was not present when the picture was taken.

Dr. Jaarsma is a member of the ulty at Calvin College, Grand Rapids, h.

a member of the race. This increasing self-confidence of man as the captain of his soul and the master of his fate expresses itself in increased and extended revolt against all extra-human and supernatural authority. Human ideologies are more thorough-going in their opposition to all sources of norms and principles finding their source outside of man and the world of human experience.

A third characteristic is *the absence of individual sacrifice as a principle of life.* Illustrations of this lack are at hand everywhere. While we admire the courage of many men who fought our battles for us in the late war—may we never forget the price many paid—it is a fact that many have returned with the attitude that now America owes them everything. Many claim priorities in the most absurd directions. The spirit of sacrifice is not there in many cases. In the face of this phenomenon we keep heaping privileges upon the veteran which many of them are not asking for themselves. The business man is asking whether a deal pays, and improved service to his fellowman is often of secondary consideration. The spirit of sacrifice has to a large extent disappeared from the teaching profession. Teachers striking for higher wages are not counting the moral and social cost of their just claim to a wage comparable to their position and responsibility. One could follow down the line of the professions, the trades, and the unskilled workers. Invariably one would find the desire for a higher standard of living and more leisure hours as the prime ambitions of many. All this is a far cry from the example Jesus set us as He went about doing good without any hope of a return on his investment in a material sense.

A fourth characteristic of our society is *its corruption of religion.* One can hardly say that our society is irreligious. That would be an unwarranted generalization. In educational circles the need for religion in public education is again stressed. But we continue to corrupt the true religion, the religion of God's self-revelation to man. We reserve for ourselves the privilege to criticize that religion instead of permitting ourselves to be disciplined thereby. It is this corruption, the distortion of religion according to the imaginations of our wicked hearts from which we suffer today as man has in the centuries of the past.

Finally, our society is characterized by *a growing secularism.* Whatever religion we do find has little effect upon our daily course of living or upon our thinking in other spheres of activity. Our social and economic life is not shaped according to our religious convictions, but we keep our religion compartmentalized for Sunday worship, or, where this is still practiced, for private and family worship. It is not that we desire to be hypocrites. The thought of religion being normative for our entire life and therefore determinative in our thinking and living in the practical affairs of men is considered sectarian and undemocratic.

What do these characteristics add up to? They characterize our society as *essentially godless.* There may be a theoretical acknowledgment of the existence of *a* god, but no belief in *the* God of the Scriptures. Hence there is no urge of recognizing God in the Scriptural sense, "In all thy ways acknowledge Him and He shall direct thy paths."

Our Society Analyzed

The Christian's analysis of our society today as well as of the world scene as a whole is based on what God says about man and the history of man on this earth. There need be no doubt in our minds about what God says. There may be obscure truths in the Scriptures, and there may be doctrinal differences among us concerning the interpretations of these profound truths, but if we stand squarely on the infallible Word of God, there is no doubt as to how we should view God, man, and the world.

We are with great clarity told that man is a creature of God made in God's likeness in so far as a created being can be like God. God cannot reproduce Himself. He would then cease to be what He claims for Himself, "besides me there is none else," or "I am the beginning and the end." As a created being made in God's likeness man rose in revolt against God and brought upon himself, that is upon the human race, the wrath and condemnation of the most High. The wrath of God abides on all men, and there is no one that doeth good, no not one.

In His redeeming love God intervenes and provides a substitute, the God-man Jesus Christ, the second Person in the Holy Trinity of the Divine Being, who, voluntarily and according to the determinate foreknowledge and eternal counsel of God, takes upon Himself the wrath of God. That which man could never do for himself Jesus does for the believer, namely, restores him to the fellowship of God.

The fall of man and the subsequent redemption of the believer creates in history two classes of men. There is the unbeliever and there is the believer. This distinction cuts across national boundaries, denominational differences, yes, even across family units. But in the maelstrom of life the two classes are not clearly differentiated at any time. Those who are not believers today may be believers tomorrow in as far as we can tell. Believers are not always faithful to their convictions, and unbelievers are not fully conscious of their unbelief. Thus our society today may take on an external unity to a degree, but is internally at the very base very much divided.

The external revelation of God in the Scriptures as Creator and Redeemer in Christ Jesus, and the revelation of God in history, in the man conscience, in human reason and in the natural world about us come to all men without distinction. The believer acts upon this revelation in confession and in profession and becomes a humble servant of the Almighty God. The unbeliever criticizes this revelation from his position as a rational being and accepts and rejects according to the norm of his own reason. What he does appropriate to himself he uses in the service of himself and in the service of others. He makes God a means to an end instead of an end in Himself.

Here, then, we have an analysis of our society in the light of the Word of God. *The man of sin being revealed in this world.* In the persistent unbeliever there is a growing racial consciousness of man's true condition, of his autonomy, of his independence, of the prerogatives of his own being as man. As unredeemed society becomes increasingly conscious of its autonomy, it becomes bolder in setting itself up against the supernatural God. The Scriptures clearly show us that this growing self-consciousness of the man of sin will culminate in the rule of the anti-Christ who will blatantly assert his position against the Christ of God.

The characteristics of American society we spoke of, therefore, are manifestations of the growing self-

(Continued on page 6)

THE STATE, CHURCH AND HOME IN EDUCATION

MARK FAKKEMA

' IS easy in these days of ublic educational decline to reate a sentiment in favor of a ate Christian day school. More that, it is comparatively easy rganize a local group and estab- a local Christian day school. readiness to establish Christian ational institutions is, however, ght with grave danger to the ol movement.

the many new Christian day ols which are now being estab- d are to endure, then it is well at the present rapid stage of lopment we think — and think n — before we leap. Let us k our local educational problem *ugh.* And as for the overall ational movement, let us think *wn* until we reach a solid foun- n and build from there up.

ay we present a line of thought h may help clarify the think- of those who would lay a more ive, and therefore a more en- ng, foundation for the Christian ol movement that today is bask- in the sunlight of popular r.

The Basic Principle

ne *State* is a political common- th. As such it is, or should be, lative in character. It operates rogram of action on the basis orce, that is, from the principle ompulsion. Political rulers bear the sword in vain.

ne *Church* is a spiritual com- wealth. As such it should be tual in its outlook and charac- It operates its program of n on a voluntary basis. Moral uasion of the Scripturally en- ened consciences of twice born le is its method of procedure.

he *Home* is the basic unit of ety. As such it is the propaga- and cultivator (during the period honage) of the future members he State and the Church. This should do within the family e and by means of such educa- al agencies as it may feel led ponsor and to control.

In so far as the State, the Church, and the Home perform their several duties in accordance with the revealed sovereign will of God, the *Kingdom of God* has come in these institutions. Unity of action in the State, Church, and Home must not be sought by way of subjecting one institution to another but by subjecting all three to the will of God. This makes each autonomous in its own sphere and each in agreement with the other, for all three are subject to the one sovereign will of God.

Separation of State and Church therefore does not mean that the State should or may not act independently of religious principles. But it does mean that the State may not utilize its God-given force to impose its religious principle, or the lack of it, upon organized religion. It also means that the State may not in any way hinder the free exercise of religion in any given individual or group of individuals.

In this connection, may we say that the recent decision of the Supreme Court in the Champaign (Ill.) releasced time in religious educational case contains a sentence which fills us with grave apprehension. It is this: *"The First Amendment rests upon the premise that both religion and government can best work to achieve their lofty aims if each is left free from the other within its respective sphere."*

What does this mean? Does it mean that the *institution* of the church and the *institution* of the state are not to interfere with each other's business? Does it mean that churchmen are to go about their church work in the light of their religious convictions and statesmen are to carry on their state-craft in the light of their moral and religious convictions without the one dictating to the other? If so, we all would be inclined to agree.

But it should be noted that the Court's pronouncement does not speak of two *institutions*—it reads *"religion* and *government."* The implication seems to be that government action is not subject to the principles of the Christian religion. Have we in our national decline reached the stage where our highest authority openly declares that God and religious doctrines have meaning only for the church? Is our God sovereign over the Church and not over the State? Are we true to history when we thus interpret the First Amendment?

Until competent authority instructs us otherwise we would hold that the Constitution does not in any way limit Devine authority.

This view of sphere sovereignty assigns to each of the three institutions (State, Church, Home) a separate and distinct program of action. Each institution—being subject to the sovereign will of God—should be religious in its character and thrust. Each institution—being

OFFICIAL ANNOUNCEMENT

The Executive Committee of the NAE announces that Dr. R. L. Decker who has been serving as Executive President of the NAE has been engaged as Executive Secretary with the understanding that he will continue also his preaching ministry as pastor of the Temple Baptist church in Kansas City, Missouri. Dr. Decker will be assisted by Rev. Harold Taylor as Office Manager of the Chicago headquarters. Miss Gertrude Clark is the Assistant Treasurer. Dr. J. Elwin Wright was named Secretary of International Evangelical Cooperation. Dr. Clyde W. Taylor remains in the Washington Office in charge of National Affairs. A prominent evangelical leader, whose name will be announced when he accepts the position was elected Financial Secretary. Dr. Stephen W. Paine, who was elected President at the recent convention was given the title of Executive President. Correspondence should be addressed to the NAE Headquarters at 542 South Dearborn Street, Chicago 5, Illinois.

sovereign in its own sphere—should not be subjected to any outside institutional dictation which is destructive of its religious loyalties.

The child belongs to the Home, and therefore its training is first of all the privilege and duty of the Home. In a Christian community a State school, imparting secularized instruction, is a maladjustment with a vengeance. Not only have the educational rights of the Home been usurped but the transmission of its spiritual heritage is brought in jeopardy.

A non-Christian home that objects to Christian training may tolerate a State school that imposes upon its children a non-Christian outlook upon life, but a true Christian home that is bent on perpetuating the faith of its fathers may not tolerate such unwarranted interference on the part of the State. We must ever bear in mind that God holds the Home responsible for bringing up those whom it has brought forth.

Wherever the Christian Home is faithful in the performance of its educational duties, the State should adopt a hands-off policy in matters educational. The Christian Home, as well as the Christian Church, is organized religion. The State is divorced from the Christian Church in its organized religious character. It is equally divorced from the Home as a religious institution. We Protestant Christians object to the State church. We for the same reason should object to the State school.

For us evangelicals the parentally-controlled Christian school should be the rule — the State dominated public school the exception.

Will the Home Function?

The doctrine of sphere sovereignty implies sphere responsibility. The question naturally arises, "Will the Christian home assume its God-given educational responsibility?" The Christian school movement stands or falls with this question.

The Christian school movement therefore resolves itself into a Christian Home movement. Under God it is sure of success or it is doomed to failure, pending the readiness of Christian parents to assume their God-given, three-fold office of prophet, priest, and king. It would seem that the present-day home is ill prepared to assume its educational obligations. The blight of disintegration characterizes too many Christian homes today. So many homes are broken up by divorce. A no less number are broken down by the overthrow of the family altar. This deplorable state of affairs is the inevitable outcome of parents' refusing to assume their God-given office of prophet, priest, and king in the sanctity of home life. By throwing off their prophet's mantle, parents have neglected their educational duties. By casting aside their priestly garb, they have forsaken the family altar. By laying aside their royal robe, discipline no more characterizes the domestic scene.

As Christian parents, let us enter upon our prophetic office in dead earnest. Let us personally study God's Word so that we may know His will for us and, through us, for our children. Let us obtain and follow reliable Christian helps designed to aid Christian parents in training their children in the home.* Let us take time out each day in preparing ourselves to discharge our prophetic duties. Let us make it a habit to speak to our children daily concerning those things which they as Christians should know, do, and think. Nothing will be more fruitful of lasting good. If neglected, nothing is more detrimental to the moral and spiritual lives of our children.

Having considered the parental basis of our educational program, we should see the scope of our program. The Christian education program has three distinct phases:

(1) It calls for a school building with its equipment.

(2) It calls for a teacher-training program which will insure our having not only teachers who are god in their walk but who are also Go centered in their teaching.

(3) It calls for Christian tex books. Public school texts in Christian school are like non-Chri tian teachers in Christian scho classrooms.

A full-fledged Christian scho program implies the attainment all of the above three objective Since individual schools cannot po sibly attain these objectives on unorganized basis, it is essenti that all Christian schools unite in national Christian school associatio Unitedly we can do what individ ally is an impossibility. To this en may we suggest that all local Chr tian schools write us regardi joining the National Association Christian Schools.†

* * * *

Christian Education

(Continued from page 4)

consciousness of the man of s We can expect these manifestatio to continue and to increase in form or another. But amidst t growing self-consciousness of man of sin is the witness of th who serve the Lord and the te mony of the Word of God. T witness will be used of God to t some into followers of Christ, others will harden their hearts. the differentiation continues till end of time.

In order to bring out more fo fully and more clearly the Chris view of the social problem, let briefly give the analysis of our s ety as the non-Christian views

From the rugged individualism the cave man, so he contends, has in the process of social ev tion become more conscious of fellowman. As an individual he lives according to the primitive p ciple of each man for himself, as a being in the process of so ization he is coming to realize dependence upon others, and oth dependence upon him. Man finds himself in the position he cannot live without other and he cannot live with them. the ensuing conflict man must himself by his own endeavor cording to the ideals of m acceptable social standards. He become a cooperator rather tha competitor. Man has the resou within him and round about hi

(Continued on page 8)

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* Since the Christian training of childhood is the logical and natural outcome of a trained Christian parenthood, Mr. Fakkema has prepared a number of publications which stress parental educational responsibility. We wish to call attention to the "Evangelical Home Maker's Guide," which is a series comprising three books. The titles are: "How to Teach Obedience," "How to Train Children Morally," and "How to Educate Children Intellectually." Parents having small children are urged to write for the first of this series. The second is just off the press. The third is still to be printed. The price of these books is 25 cents each, postpaid. Write to the National Association of Christian Schools, 542 S. Dearborn Street, Chicago 5, Illinois.

† Those interested in the organization of a local Christian school may obtain, free upon request, a copy of the folder entitled "Christian Schools and How to Organize Them." Address the National Association of Christian Schools, 542 S. Dearborn Street, Chicago 5, Illinois. Mark Fakkema, Educational Director.

Closing Session
CDS Convention
First Evangelical
Reformed Church
Portland, Ore.

HOW IT IS DONE IN THE PACIFIC NORTHWEST

LAWRENCE EYRES

ARLY this year Christian Day School leaders in the Pacific Northwest experimented in ing a Christian Day School vention at Portland, Oregon.

ie aims of the convention as eived in the minds of those planned it were threefold: to inspire the establishing of r Christian schools in commus where there are none; (2) to irm and strengthen Christian ol groups only recently begun; to share mutual problems and rienced victories for the benefit ll.

ie over-all plan of the convenwas progressive. The opening on was occupied chiefly in res from the schools participatin the convention. Principal ard Koops reported that the len, Washington school began vo rooms back in 1910 and has ressed over the years so that it has a fine new school plant grade and high school with elevrades, 400 pupils enrolled and en teachers. Especially stressed Ir. Koop's brief report was the nasis upon the wonderful provie of God which has ruled and uled through the years in makthe seemingly impossible a y.

esident Leslie Smith of the n College and Academy red that their school in the third year of operation has enrolled 200 in high school and junior college grades. They have their own building which, when fully completed, will adequately meet their needs.

The representatives from the Seattle Christian Day School, Rev. Lewis G. Randall, president of the Board of Trustees, and principal C. E. Lind, related a remarkable story of a school begun in prayer with eighteen pupils enrolled in the first six grades in September 1947. At the present they are still in temporary buildings, two churches now being used, but they have nine grades and 100 pupils enrolled. They have purchased a school bus and also use a station wagon to help solve their tremendous transportation problem. They have eighty acres of property in an excellent location upon which they intend to build adequate buildings as soon as they are able.

Mr. S. Whittaker, president of the Board of Directors of the Briercrest Bible Institution, reported on the work of their school in Caronport, Saskatchewan, Canada. This institution is unique in that it embraces a high school on a boarding house basis. Briercrest is now housed in a former airport with all facilities intact, sold to them by the Canadian Government.

Principal Roy E. Pulliam reported that the Portland Christian Day School was opened last September in the educational unit of a local church with some eighty pupils and four full-time teachers. At the Christmas holidays, because of pressure from city officials, the school was forced to move to a different location. It was enabled to lease from the government a former dormitory building on Swan Island which was once used in connection with the Kaiser shipyards. The student body remains at about eighty-three. Plans for next year include the building or purchase of permanent buildings. The opening of at least one and probably two years of high school is under consideration.

These and other schools in the area are moving forward in an encouraging manner. The reports gave an optimistic setting for that which was to follow.

Mr. Mark Fakkema, executive secretary of the National Association of Christian Schools, gave the keynote address. He asked the question, "Which is the Christian schools' task: (1) taking the public school curriculum, stripping it of its evolution and other features incompatible with orthodox Christianity and then injecting a Biblical element by means of a Bible course and a testimony here and there, or (2) drawing up a curriculum in which the pupil is taught to see God mirrored in all of His handiwork or, subjectively speaking, seeking

NAE

National Association of Evangelicals

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Address: 721 Cherry St., Wheaton, Ill.

Christian Day Schools
Mr. Mark Fakkema, Secretary. Office: 542 S. Dearborn St., Chicago 5, Ill.

Evangelism
(Commission on Evangelism)
Dr. Howard W. Ferrin, Chairman.
Address: 100 State St., Providence, R. I.

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Bishop Hubert T. Spence, Chairman.
Address: 3833-17th Place, N. E., Washington 18, D. C.

Regional Offices
New England—Dr. J. Elwin Wright, President. Office: 9 Park St., Boston 8, Mass.

Northwestern—Rev. William H. Nagel, Director. Office: 413 Columbia Bldg., Portland 5, Ore.

Middle Eastern: Rev. Robert M. Anderson, Director. Office: Room 1403—12 S. 12th St., Philadelphia 7, Pa.

Southwest—Dr. Henry E. Hedrick, Director. Office: 1059 South Hope St., Los Angeles 15, Calif.

Upper Mid-West—Rev. John W. Walkup, Director. Office: 530 Andrus Bldg., 512 Nicollet Ave., Minneapolis 2, Minn.

Greater Chicago — Rev. Harold Taylor, Director, 542 S. Dearborn Street, Chicago 5, Ill.

United Evangelical Action
Dr. James DeForest Murch, Editor and Manager. Office: 111 E. 4th St., Cincinnati 2, Ohio.

through every part of the curriculum to make the pupil, who is the image bearer of God, unconsciously and conscientiously to reflect a true image of God?" Mr. Fakkema held that the latter of these two, and nothing short of that, is the task of the Christian school in every phase of its activity. He said that the glory of God must be reflected in all the subject matter including even the normative sciences as well as to draw out of the child the intelligence, love, worship, and fear of God as the child sees Him properly revealed in all these things.

There were then two periods in which delegates went into one of several discussion groups. In the first of these, public school teaching was contrasted with Christian school teaching from the standpoint of the Bible and from the parental and pupil point of view. The second period was devoted to discussing various Christian school problems including the organizing of societies and schools, finance and building, society membership and pupil enrollments. Running continuously through both of these was a group discussion on "Teacher-Principal Problems."

An evening fellowship banquet for parents, school personnel and all others who were interested was held in the Staub Memorial Congregational Church. There was an informal program at which many of the school and board personnel were heard from. The main address of the evening was delivered by Mr. Fakkema.

The convention agreed (1) to petition the National Association of Christian Schools to set up an accrediting agency for Christian schools; (2) that some form of protest be made to the U. S. Supreme Court decision relative to the teaching of religion in public schools.

President Smith of Salem proposed that another convention of the same sort be held next year. The proposal was immediately and unanimously adopted. The committee appointed was Leslie Smith, Lewis Randall, Bernard Koops, and Lawrence Eyres. Plans are already under way for a convention, possibly in Seattle, early in 1949.

On the closing night of the convention at the First Evangelical Reformed Church (see photo), a program featuring the pupils of the Portland Christian Day School was presented. This was under the able direction of Mrs. Roy E. Pullia wife of the Portland school prin pal, and the teachers of the thi and fourth grades. Mr. Fakke gave the closing address.

It was with some apprehensi that the planners of the conventi undertook to carry out their pla From the very beginning, howev they were rebuked for their lit faith. The spontaneous action which the first Christian Day Sch convention of the Pacific Northw was achieved evidences the spi which characterizes the movem here. All who were present f spiritually akin and pledged the selves to move together to a de nite goal.

* * * *

Christian Education

(Continued from page 6)

accomplish this great feat. He m realize that the culture of the pa including religion, should guide h but not enslave him to traditio He must learn to live creatively cooperation.

Here you see the autonom man of sin asserting himself in own power. He calls upon hig powers, perhaps, but only the po ers he can conceive, and seeks these powers what he wants.

The Christian Answer

If our analysis of the social pr lem in the light of Christian thou based on the Scriptures is corr then this question becomes very p tinent: What has Christianity offer to this world in which t kinds of people live side by s share similar experiences, engage similar pursuits, and among wh the distinguishing characteristics not always clearly differentiat Furthermore, there is a daily tra fer from the side of unbelief those of the family of believ Many Christians can speak of time when they were estranged fr the Lord, and all of us can sp of a growing consciousness of work of God in our lives. Ch tians as well as non-Christians subject to the conditioning fact that bring about the characteris of our modern society.

True, a Christian is at peace v his God. Therefore, peace and t quillity should reign in his he But there is still the old man sin against which he wrestles da and there are the temptations f which we pray daily to be delive He is a man of faith, but so o

finds himself adding flesh to his
n. He has completely surrendered
life to the Lord, yet he finds
ish desires cropping up again and
in. He knows the true religion,
e and undefiled, as given in the
rd of God and through the work
the Spirit within, but he finds
nself a critic of that very religion,
, of God Himself, at times. He
ires to acknowledge God in all
s ways, but finds himself thinking
acting as if the reality of God
y be questioned or ignored in
tain situations.

In this kind of world in which the
es are not clearly drawn, what is
Christian answer or the Chris-
n message?

The usual answer is the Gospel
the Lord Jesus Christ, the mes-
ge of the complete sacrifice of His
ath on the cross, Jesus Christ and
m crucified, in the language of
ul. As evangelical, Bible-believing
ristians we recognize that the
rld's greatest and most basic
ed is the Christ of God to recon-
e man to God, the Father. Carry
t the Great Commission. There is
substitute. There is no other
me given under heaven by which
e are saved. This is *the* message
a *lost* world.

But the Great Commission in-
ides more than crying out to lost
ners the one great message of
pe in a dark world. We read in
att. 28:19, 20 (Weymouth transla-
n), "All authority in heaven and
earth has been given unto me. Go
erefore, and make disciples of all
e nations; baptize them in the
me of the Father, and of the Son,
d of the Holy Spirit; and *teach*
em to observe every command
hich I have given you. And re-
ember, I am with you always, day
day, until the close of the Age!"

It is obvious from this Great
ommission of the Lord Himself
at the answer to the social problem
not exhausted in the preaching of
e Gospel unto salvation. The sign
d seal of baptism, the insignia of
e child of God, must follow. And
en, *"teach them,"* the signified,
o observe every command which
have given you." Christian edu-
ation is clearly implied in this part
f the great commission.

Jesus Himself summarized "every
ommand" as our love to God above
ll and our love to our neighbor
s ourselves. Our relationship to
od is primary, and our relation-
ip to the social world follows
therefrom. If every command of Christ is to be observed in every relationship of life — and surely every relationship is implied — *these commands must be made relevant to the social problem of our time.* Christian education embodies all these relationships and puts them in harmonious relationship to every command of Christ. Christian education then becomes the medium through which the man of God is perfectly equipped to every good work.

In this comprehensive, all-inclusive sense Christian education has a positive and a negative aspect.

Let me begin with the negative. In this incompletely differentiated society views and practices are advanced which are not clearly distinguishable as Christian or non-Christian absolutely. Christian education must provide for this differentiation to the clearest point possible that the growing man of God can learn to discern the spirits whether they are of God.

But the positive aspect is of even greater importance. True views of things must be presented and practice in Christian living must be provided if the Christian is to function actively as a Christian in this complex and confused world of our time. The basic truths or principles of Holy Writ as the norms of our faith and life must find their way into the totality of our living. Nothing less than this can constitute true Christianity.

How shall this great work be accomplished?

It requires, first of all, the *HOME*—families in which God and the service of God are primary and central. Spiritual nurture and instruction in the fundamentals of the faith are the responsibilities of the *CHURCH.* The Sunday School operates as an agency of the Church in the instruction of the youth of the Church and the youth of non-Christian homes who can be reached by such means.

But the negative and positive aspects of Christian education are not exhausted in the work of the home and of the Church. In our current social structure the *SCHOOL* has become the great agency of transmission of human culture. The culture of our western civilization is embodied in the curriculum or course of study of the school. This curriculum expressed in terms of such subjects as history, civics, English, etc., becomes the means by which youth develops life attitudes or ideals for daily living. History teaches them more than that Washington was the first president of our country. They learn on what principles the government, of which Washington was a part, operates, and what attitudes we must adapt to the authority of government. This is likewise true of every other part of the curriculum. When this curriculum is secularized, that is, deprived of its very ground and center, the Christian religion, it becomes a medium for education in conflict with the Christian faith and the Christian life. The secular curriculum makes unbelievers of youth. It is because education in America has been secularized that we are now faced with the staggering problem of secularism in modern American society.

The program of the school must be as fully Christian in every phase of its activity as are the Church and the Sunday School if the positive and negative aspects of Christian education are to be discharged. Prayer and Bible reading, or a spiritual admonition now and then do not make a school Christian. A school is a Christian educational institution only when every teacher and administrator has consecrated his life to the Lord Jesus Christ and is leading youth in the Christian life by means of a curriculum which places God in the center as the determining fact in all understanding. The youth then learns what the Christian faith means with reference to banking, with reference to plumbing, and with reference to the appreciation of good literature, as well as with reference to the profession of one's faith on Sunday and in missionary activity.

Conclusion

It is in Christian education as we have sought to describe it that we should seek the answer to the social problem. Christian nurture in the home, the spiritual nurture of the Church through Sunday worship and instruction, must be supplemented by a consistent integration of all learning on the basis of the Christian faith. Christian day schools, Christian high schools and Christian colleges where Christian youth can learn how to think and live a consistent Christian life are the crying need of our time. This constitutes the answer of evangelical Christianity to the confused social order of our day.

1948 - - EVANGELICAL SCHO

United Evangelical Action here presents for the first time a list of evangelical schools and colleges in the United States. As far as we k this is the first attempt ever made to publish a comprehensive tabulation of such institutions. We have sought to list only such institutions as ac the deity of Christ and the Holy Scriptures as infallibly true and authoritative, and are otherwise evangelical in spirit and life. The list is in sense to be considered as giving the official approval of the National Association of Evangelicals or any of its affiliated bodies to any school.

NAME	LOCATION	DENOMINATION	TYPE	ENROL.	OFFICIAL HEA
Alabama					
Birmingham Bible Institute	Birmingham, Alabama	Independent	BI		Oran W. Sigler
Howard College	Birmingham, Alabama	Southern Baptist	LA	3,000	Harwell G. Davis
Judson College	Marion, Alabama	Southern Baptist	LA		J. I. Riddle
Southeastern Bible School	Birmingham, Alabama	Independent	BI		C. Seidenspinner
Arkansas					
Central College	Conway, Arkansas	Southern Baptist	Jr. C	150	R. L. Whipple
Harding College	Searcy, Arkansas	Church of Christ	LA BC	500	George Benson
John Brown University	Siloam Springs, Arkansas	Independent	LA, Tech.	600	John E. Brown
Ouachita College	Arkadelphia, Arkansas	Southern Baptist	LA	600	J. R. Grant
California					
Bible Institute of Los Angeles	Los Angeles, California	Independent	BI	1,000	Louis T. Talbot
Bay Cities Bible Institute	Oakland, California	Independent	BI		
Beulah College	Upland California	Independent	BC		
Calif. Baptist Theological Seminary	Los Angeles, California	Northern Baptist	T	100	
Fuller Theological Seminary	Pasadena, California	Independent	T	100	Harold J. Ockenga
George Pepperdine College	Los Angeles, California	Church of Christ	LA, BC	1,000	Hugh N. Tiner
Glad Tidings Bible Institute	San Francisco, California	Assemblies of God	BI		
Golden Gate Theological Seminary	Berkeley, California	Southern Baptist	T		
L. A. Baptist Theological Seminary	Los Angeles, California	Baptist	T		
L. A. Pacific College	Los Angeles, California	Free Methodist	Jr. C		C. Dorr Demaray
Pacific Bible Seminary	Long Beach, California	Christian	BC	100	James G. Hurst
Pacific Bible College	Azusa, California	Independent	BC	800	
Pacific Bible Institute	Fresno, California	Independent	BI		
Pasadena College	Pasadena, California	Nazarene	LA		H. Orton Wiley
Reedley Junior College	Reedley, California	Mennonite	Jr. C		
San Francisco Baptist Bible College	San Francisco, California	Baptist	BC	100	Louis J. Julianel
San Diego School of the Bible	San Diego, California	Independent	BI		
San Jose Bible College	San Jose, California	Christian	BC	200	W. A. Jessup
Southern Calif. Bible College	Pasadena, California	Assemblies of God	BC		
Westmont College	Santa Barbara, California	Independent	LA		James Forrester
Colorado					
Colorado School of Bible	Denver, Colorado	Independent	BI		Paul Palmquist
Rockmont College	Denver, Colorado	Baptist	LA, T		Sam Bradford
Delaware					
The King's College	New Castle, Delaware	Independent	LA		Percy C. Crawford
Faith Theological Seminary	Wilmington, Delaware	Bible Presbyterian	T		Allan T. McRae
District of Columbia					
Washington Bible Institute	Washington, D. C.	Independent	BI		
Florida					
Intercession College	Intercession City, Florida	Independent	BI		
Southeastern Bible Institute	Lakeland, Florida	Assemblies of God	BI		
Trinity College	St. Petersburg, Florida	Independent	BC		W. T. Watson
St. Petersburg Bible Institute	St. Petersburg, Fla.	Independent	BI		
Georgia					
Atlanta Bible Institute	Atlanta, Georgia	Independent	BI		
Atlanta Christian College	Atlanta, Georgia	Christian	BC	100	
Bessie Tift College	Forsyth, Georgia	Southern Baptist	LA		LaMar McGinty
Brewton Parker College	Mt. Vernon, Georgia	Southern Baptist	Jr. C		Charles T. Ricks
Columbia Theological Seminary	Decatur, Georgia	Presbyterian	T		J. McDowell Richard
Emmanuel Bible Institute	Franklin Springs, Georgia	Pentecostal Holiness	BI		Thos. L. Aaron
Norman Junior College	Norman Park Georgia	Southern Baptist	Jr. C		W. T. Bodenhamme
Toccoa Falls Institute	Toccoa, Georgia	CMA	BI	400	R. A. Forrest
Idaho					
Northwest Nazarene College	Nampa Idaho	Nazarene	LA, T	1,000	Lewis T. Corlett
Illinois					
Aurora College	Aurora, Illinois	Advent Christian	LA	500	Theo. P. Stevens
Bethany Biblical Seminary	Chicago, Illinois	Church of Brethren	T		Rufus W. Bowman
Bible Institute of Evangelical Free Church	Chicago, Illinois	Free Church	BI		T. B. Madsen
Chicago Evangelistic Institute	Chicago, Illinois	Independent	BI		Harry E. Jessop
Concordia Theological Seminary	Springfield, Illinois	Lutheran	T		G. Christian Barth
Emmaus Biblical Seminary	Chicago, Illinois	Independent	BI		
Great Lakes Bible Institute	Zion, Illinois	Assemblies of God	BI		
Greenville College	Greenville, Illnois	Free Methodist	LA	300	H. J. Long
Lincoln Bible Institute	Lincoln, Illinois	Christian	BI	200	Earl C. Hargrove
Mennonite Seminary & Bible Institute	Chicago, Illinois	Mennonite	T		
Moody Bible Institute	Chicago, Illinois	Independent	BI	1,300	William Culbertson
Northern Baptist Theological Seminary	Chicago, Illinois	Northern Baptist	T	300	Chas. W. Koller
North Park College	Chicago, Illinois	Mission Covenant	LA, T	500	Algoth Ohlson
Norwegian Baptist Theological Seminary	Chicago, Illinois	Baptist	T		Peder Stiansen
Olivet College	Kankakee, Illinois	Nazarene	LA, T	1,000	Grover VanDuyn
Wheaton College	Wheaton, Illinois	Congregational	LA, T	1,200	V. R. Edman
Indiana					
Anderson College	Anderson, Indiana	Church of God (A)	LA T	600	John A. Morrison
Bethel College	Mishawaka, Indiana	Mennonite	Jr. C BC	100	Woodrow Goodman
College of Religion Butler University	Indianapolis, Indiana	Christian	T	100	O. L. Shelton
Concordia College	Ft. Wayne, Indiana	Lutheran	Jr. C	700	Ottmar Krueger
Ft. Wayne Bible Institute	Ft. Wayne, Indiana	MCA	BI		S. A. Witmer
Goshen College	Goshen, Indiana	Mennonite	LA	500	Ernest E. Miller
Grace Theological Seminary	Winona Lake Indiana	Brethren Church	T		Alva J. McClain
Huntington College	Huntington, Indiana	United Brethren	LA	300	Elmer Becker
Marion College	Marion, Indiana	Wesleyan Methodist	LA	500	W. F. McConn
Oakland City College	Oakland City, Indiana	General Baptist	LA ,T		James E. Cox
Taylor University	Upland, Ind.	Methodist	LA	500	Clyde W. Meredith
Temple Missionary Training School	Fort Wayne, Indiana	Independent	BI		
Union Bible Seminary	Westfield, Indiana	Friends	BC		William M. Smith
Valparaiso University	Valparaiso, Indiana	Lutheran	LA, T	1,000	O. P. Kretzmann
Winona Lake School of Theology	Winona Lake, Indiana	Independent	T		J. A. Huffman
Iowa					
Central College	Pella, Iowa	Reformed	LA		
Grand View College	Des Moines, Iowa	Lutheran	LA	300	G. T. Vander Lugt
Kletzing College	University Park, Iowa	Friends	LA, T		Worthy A. Spring
Luther College	Decorah, Iowa	Lutheran	LA		J. H. Preus
Northwestern Junior College	Orange City, Iowa	Independent	Jr. C.	100	Jacob Heemstra
Open Bible Institute	Des Moines, Iowa	Open Bible	BI		
Wartburg College	Waverly, Iowa	Lutheran	LA	300	E. J. Baulick
Wartburg Theological Seminary	Dubuque, Iowa	Lutheran	T		
Western Union College	LeMars, Iowa	Evangelical U. B.	LA		D. O. Kime
Kansas					
Bethel College	Newton, Kansas	Mennonite	LA	500	E. G. Kaufman
Central Baptist Theological Seminary	Kansas City, Kansas	Baptist	T		Wm. W. Adams
Friends Bible College	Haviland, Kansas	Friends	Jr. C., T	100	Chas. S. Ball
Friends University	Wichita, Kansas	Friends	LA	300	
Hesston College	Hesston, Kansas	Mennonite	Jr. C., T	400	Milo Kaufmann

D COLLEGES IN USA - - 1948

ilation was undertaken at the urgent request of hundreds of our readers through the years and is issued in the hope that an authentic list may be provided. Our sources of information were many and varied and not always complete. We are asking our readers to correct any errors and sh additional data of any sort which may assist us in our efforts. KEY TO TYPES: BI—Bible Institute; BC—Bible College; LA—Liberal Arts; C—Junior College; T—Theological School or Seminary; Tech.—Technical; HS—High School or Academy.

NAME	LOCATION	DENOMINATION	TYPE	ENROL.	OFFICIAL HEAD
as Wesleyan University	Salina, Kansas	Methodist	LA	300	E. K. Morrow
hattan Bible College	Manhattan, Kansas	Christian	BC	200	T. H. Johnson
ing College	Sterling, Kansas	United Presbyterian	LA	400	Wm. M. McCreery
r College	Hillsboro, Kansas	Mennonite	Jr. C., T	300	P. E. Schellenberg
ucky					
ary College	Wilmore, Kentucky	Methodist	LA, T	800	Z. T. Johnson
ary Theological Seminary	Wilmore, Kentucky	Methodist	T		D. E. Turkington
pbellsville College	Campbellsville, Kentucky	Southern Baptist	Jr. C	300	W. M. Caudill
re College	Danville, Kentucky	Presbyterian	LA		
berland College	Williamsburg, Kentucky	Southern Baptist	Jr. C	300	J. M. Boswell
getown College	Georgetown, Kentucky	Southern Baptist	LA	500	S. S. Hill
Wesley Theological Seminary	Wilmore, Kentucky	Free Methodist	T		
tucky Christian College	Grayson, Kentucky	Christian	Jr. C., BC	200	Lowell Lusby
sville Theological Seminary	Louisville, Kentucky	Presbyterian	T		Frank H. Caldwell
rside Christian Training School	Lost Creek, Kentucky	Independent	BI		
hern Baptist Theological Seminary	Louisville, Kentucky	Southern Baptist	T	700	Ellis A. Fuller
hland Bible Institute	Pikeville, Kentucky	Independent	BI		J. S. Otteson
siana					
siana College	Pineville, Louisiana	Southern Baptist	LA	500	Edgar Godbold
Orleans Baptist Theological minary	New Orleans, Louisiana	Southern Baptist	T	500	Roland Q. Leavell
sachusetts					
tern Nazarene College	Wollaston, Massachusetts	Nazarene	LA, T	400	Samuel Young
don College	Boston, Massachusetts	Northern Baptist	LA, T	400	T. Leonard Lewis
England School of Theology	Boston, Massachusetts	Advent Christian	T		Guy L. Vannah
higan					
tist Bible Institute and School of heology	Grand Rapids, Michigan	Baptist	BI		David Otis Fuller
e Holiness Seminary	Owosso, Michigan	Pentecostal Holiness	T		H. T. Mills
vin College	Grand Rapids, Michigan	Christian Reformed	LA, T	1,300	Arnold C. Schultze
roit Bible Institute	Detroit, Michigan	Independent	BI	200	Roy L. Aldrich
e College	Holland, Michigan	Reformed	LA	500	Irvin J. Lubbers
ormed Bible Institute	Grand Rapids, Michigan	Christian Reformed	BI		
ng Arbor Seminary	Spring Arbor Michigan	Free Methodist	BC		James F. Gregory
mi Theological Seminary	Hancock Mich.	Lutheran	T		V. K. Nikander
yland					
imore School of the Bible	Baltimore, Maryland	Independent	BI		
nesota					
el College and Seminary	St. Paul, Minnesota	Baptist	LA, T	300	Henry Wingblade
cordia College	Morehead, Minnesota	Lutheran	LA		J. N. Brown
cordia College	St. Paul, Minnesota	Lutheran	Jr. C	200	Martin Graebner
nesota Bible College	Minneapolis, Minnesota	Christian	BC	200	Russell E. Boatman
th Central Bible Institute	Minneapolis, Minnesota	Assemblies of God	BI		
thwestern Schools	Minneapolis, Minnesota	Baptist	LA, T	1,000	William Graham
Olaf College	Northfield, Minnesota	Lutheran	LA	1,000	Clemens N. Granskou
Paul Bible Institute	St. Paul, Minnesota	Lutheran	BI		George D. Strohm
ity Seminary and Bible Institute	Minneapolis Minnesota	Free Church	T		T. B. Madsen
sissippi					
Mountain College	Blue Mountain, Mississippi	Southern Baptist	LA	500	Lawrence T. Lowery
ke Memorial College	Newton, Mississippi	Southern Baptist	Jr. C.	300	W. E. Greene
issippi College	Clinton, Mississippi	Southern Baptist	LA	1,000	D. M. Nelson
souri					
tral Bible Institute	Springfield Missouri	Assemblies of God	BI	600	Bartlett Peterson
cordia Theological Seminary	St. Louis, Missouri	Lutheran	T		Louis J. Sieck
nibal-LaGrange College	Hannibal, Missouri	Southern Baptist	Jr. C.	300	A. E. Prince
sas City Bible College	Kansas City, Missouri	Independent	BC		Walter L. Wilson
west Bible and Missionary Inst.	St. Louis, Missouri	Independent	BI		
arene Theological Seminary	Kansas City, Missouri	Nazarene	T	150	Hugh C. Benner
k Bible College	Joplin, Missouri	Christian	BC	100	Edwin B. Strong
Louis School of the Bible	St. Louis, Missouri	Independent	BI		F. William May
hwest Baptist College	Bolivar, Missouri	Southern Baptist	Jr. C.		S. H. Jones
iam Jewell College	Liberty, Missouri	Southern Baptist	LA	1,000	Walter Pope Binns
tana					
y Mountain Biblical Institute	Great Falls, Montana	Independent	BI		William F. Burcaw
raska					
a College	Blair, Nebraska	Lutheran	LA, T	150	R. E. Morton
e Bible Institute	Omaha, Nebraska	Mennonite	BI	300	C. H. Suckau
er College	Wahoo, Nebraska	Lutheran	LA	300	Floyd Lauersen
ha Bible Institute	Omaha, Nebraska	Independent	BI		
Jersey					
ern Christian Institute	East Orange, New Jersey	Christian	BI		M. S. Kitchen
opolitan Bible Institute	Paterson, New Jersey	Assemblies of God	BI		
York					
ed University	Alfred, New York	Seventh Day Baptist	LA	400	J. E. Walters
ny Bible School	Albany, New York	Independent	BI		
rican Bible Institute	Brooklyn, New York	Independent	BI		G P Raud
ist Bible Seminary	Johnson City, New York	Baptist	BC		Paul R Jackson
cal Seminary of New York	New York City	Presbyterian	T		G. McKee
alo Bible Institute	Buffalo, New York	Independent	BI		D. K. Reisinger
ghton College	Houghton, New York	Wesleyan Methodist	LA	500	Stephen W. Pane
eran Bible Institute	New York City	Lutheran	BI		
ionary Training Institute	Nyack-on-the-Hudson, New York	Christian and Missionary	BI		Thomas Moseley
onal Bible Institute	New York City	Independent	BI		J. Oliver Buswell
tical Bible Training School	Bible School Park, New York	Independent	BI		
rts Junior College	North Chili, New York	Free Methodist	Jr. C		
h Carolina					
dson College	Davidson, N. C.	Presbyterian	BI		John R. Cunningham
pbell College	Buries Creek, North Carolina	Southern Baptist	LA	300	L. H. Campbell
Hill College	Mars Hill, North Carolina	Southern Baptist	Jr. C	1,000	Hoyt Blackwell
le's Bible Institute	Greensboro, North Carolina	Independent	Jr. C		Jim H. Greene
mont Bible Institute	Winston-Salem, North Carolina	Baptist	BI		Charles Stevens
rim Bible College	Kernersville, North Carolina	Pentecostal Holiness	BI		W. L. Surbrook
gate Junior College	Wingate, North Carolina	Southern Baptist	Jr. C Jr. C	400	C. C. Burris
n Bible Institute	Akron, Ohio	Independent			
and College	Ashland, Ohio	Church of Brethren	BI	200	R. W. Bixler
ist Bible Institute	Cleveland, Ohio	Baptist	LA, T		
fton College	Bluffton, Ohio	Mennonite	BI	300	Lloyd L. Ramseyer
tal University	Columbus, Ohio	Lutheran	LA	1,000	Harold L. Yocum
rville College	Cedarville, Ohio	Reformed Presbyterian	LA, T	100	
innati Bible Seminary	Cincinnati, Ohio	Christian	LA, T	500	Woodrow Perry
eland Bible College	Cleveland, Ohio	Friends	BC		George A Hodgin
nbus Bible Institute	Columbus, Ohio	Independent	BC		

NAME	LOCATION	DENOMINATION	TYPE	ENROL.	OFFICIAL HEAD
Findlay College	Findlay, Ohio	Church of God (GE)	LA	400	C. A. Morcy
God's Bible School	Cincinnati, Ohio	Independent	Jr. C, T	500	M. G. Standley
Muskingum College	New Concord, Ohio	United Presbyterian	LA	1,300	Robert Montgomery
Norwalk Bible Institute	Norwalk, Ohio	Independent	BI		
Rio Grande College	Rio Grande, Ohio	Baptist	LA	300	F. W. McDermott
Oklahoma					
Bethany-Peniel College	Bethany, Oklahoma	Nazarene	BC	800	Oscar J. Finch
Midwest Christian College	Oklahoma City, Oklahoma	Christian	BC		Francis M. Arant
Phillips University	Enid, Oklahoma	Christian	LA, T	1,300	Eugene S. Briggs
Oklahoma Baptist University	Oklahoma City, Oklahoma	Southern Baptist	LA	1,400	John W. Raley
Southwestern Pentecostal Holiness College	Oklahoma City Oklahoma	Pentecostal Holiness	Jr. C		R. O. Corvin
Oregon					
Bible Standard Training School	Eugene, Oregon	Open Bible	BI	100	
Linfield College	McMinnville, Oregon	Baptist	LA		Harry L. Dillen
Multnomah School of the Bible	Portland, Oregon	Independent	BI	300	Willard M. Aldrich
Northwest Christian College	Eugene, Oregon	Christian	LA, T	300	Ross Griffeth
Pacific Bible College	, Oregon	Church of God (A)	LA, T	200	O. F. Linn
Pacific College	Newburg, Oregon	Friends	Jr. C		Gervas A Carey
Powellhurst College and Bible Institute	Portland, Oregon	Independent	LA, BI	125	David Fast
Salem College and Academy	Salem, Oregon	Independent	Jr. C.		Leslie F. Smith
Western Baptist Theological Seminary	Portland, Oregon	Baptist	T		
Western Mennonite School	Sheridan, Oregon	Mennonite	HS, Jr. C		
Western School of Evangelical Religion	Jennings Lodge, Oregon	Evangelical U. B.	T		Paul P. Petticord
Pennsylvania					
Allentown School of Open Bible	Allentown, Pennsylvania	Independent	BI		
Bible Institute of Pennsylvania	Philadelphia, Pennsylvania	Independent	BI	600	William E. Mierop
Central College	Apollo, Pennsylvania	Wesleyan Methodist	BC		J. B. Hilton
Eastern Baptist Theological Seminary	Philadelphia, Pennsylvania	Northern Baptist	T		Gordon Palmer
Eastern Bible Institute	Green Lane, Pennsylvania	Assemblies of God	BI		
Geneva College	Beaver Falls, Pennsylvania	Reformed Presbyterian	LA	800	
Juniata College	Huntington, Pennsylvnia	Brethren	LA	300	Calvert N. Ellis
Lancaster School of the Bible	Lancaster, Pennsylvania	Independent	BI		
Lebanon Valley College	Annville, Pennsylvania	Evangelical U. B.	LA		Clyde A. Lynch
Messiah Bible College	Grantham, Pennsylvania	Independent	BC		
Philadelphia School of the Bible	Philadelphia, Pennsylvania	Independent	BI		
Reformed Episcopal Theological Seminary	Philadelphia, Pennsylvania	Reformed Episcopal	T		
Reformed Presbyterian Theological Seminary	Pittsburgh, Pennsylvania	Reformed Presbyterian	T		J. G. McKnight
Westminster Theological Seminary	Philadelphia, Pennsylvania	Orthodox Presbyterian	T		
Westminster College	New. Wilmington, Pennsylvania	United Presbyterian	LA		H. Lloyd W. Clela
Rhode Island					
Providence Bible Institute	Providence, Rhode Island	Independent	BI	300	Howard W. Ferrin
South Carolina					
Anderson College	Anderson, South Carolina	Southern Baptist	Jr. C	400	Annie D. Denmark
Bob Jones University	Greenville South Carolina	Independent	LA, T	3,000	Bob Jones, Jr.
Columbia Bible College	Columbia, South Carolina	Independent	BC	400	Robert C. McQuillki
Erskine College	Due West, South Carolina	Associate Ref. Presbyterian	LA, T	300	R. C. Grier
Holmes Bible College	Greenville, South Carolina	Pentecostal Holiness	HS BC		Paul F. Beacham
Limestone College	Gaffrey, South Carolina	Southern Baptist	LA	500	R. C. Granberry
North Greenville College	Tigerville, South Carolina	Southern Baptist	Jr. C.	300	M. C. Donnan
Presbyterian College of South Carolina	Clinton, South Carolina	Presbyterian	Jr. C, T		
Wesleyan Methodist College	Central, South Carolina	Wesleyan Methodist	LA		James B. Hilson
South Dakota			LA, T		
Freeman Junior College	Freeman, South Dakota	Mennonite		200	John D. Unruh
Sioux Falls College	Sioux Falls, South Dakota	Baptist			
Wessington Springs College	Wessington Springs, South Dakota	Free Methodist	LA, T		George E. Kline
Tennessee					
Bethel College	McKenzie, Tennessee	Cumberland Presbyterian	LA, T	300	Roy N. Baker
Carson Newman College	Jefferson City, Tennessee	Southern Baptist	Jr. C.	600	James T. Warren
Chattanooga Bible Institute	Chattanooga, Tennessee	Independent	BI		
Cumberland University	Lebanon, Tennessee	Southern Baptist	LA	500	
David Lipscomb College	Nashville, Tennessee	Church of Christ	LA, BC	1,000	Athens C. Pullias
Freed-Hardman College	Henderson, Tennessee	Church of Christ	LA, BC	500	N. B. Hardeman
Free Will Baptist Bible College	Nashville, Tennessee	Free Will Baptist	BC		
Johnson Bible College	Kimberlin Heights, Tennessee	Christian	BC	175	R. M. Bell
King College	Bristol, Tennessee	Presbyterian	LA		
Lee College	Cleveland, Tennessee	Church of God (C)	LA, T	400	John C. Jernigan
Maryville College	Maryville, Tennessee	Presbyterian	LA		Ralph W. Lloyd
Mid-South Bible Institute	Memphis Tennessee	Independent	BI		
Milligan College	Milligan College, Tennessee	Christian	LA	400	Virgil L. Elliott
Southern Bible Institute	Knoxville, Tennessee	Independent	BI		
Southwestern	Memphis Tennessee	Presbyterian	LA		Charles E. Diehl
Tennessee College for Women	Murfreesboro, Tennessee	Southern Baptist	Jr. C		
Tennessee Temple College	Chattanooga, Tennessee	Southern Baptist	Jr. C., T		Lee Roberson
Trevecca Nazarene College	Nashville, Tennessee	Nazarene	LA	500	A. B. Mackey
Tusculum College	Greenville, Tennessee	Presbyterian	LA		George K. Davies
Union University	Jackson, Tennessee	Southern Baptist	LA	800	W. F. Jones
William Jennings Bryan University	Dayton, Tennessee	Independent	LA, T		
Texas					
Abilene Christian College	Abilene, Texas	Church of Christ	LA, T	1,500	Don H. Morris
Corpus Christi University	Corpus Christi, Texas	Southern Baptist	LA,BC	400	
Dallas Bible Institute	Dallas, Texas	Independent	BI	100	Martin V. Massing
Dallas Theological Seminary	Dallas, Texas	Independent	T	150	Lewis S. Chafer
Decatur Baptist College	Decatur, Texas	Southern Baptist		300	J. L. Ward
East Texas Baptist	Marshall, Texas	Southern Baptist	LA	400	H. D. Bruce
Hardin-Simmons University	Abilene, Texas	Southern Baptist	LA	1,500	Rupert N. Richard
Southern Christian College	San Antonio, Texas	Christian	BI		G. L. Hardison
Southwestern Baptist Theological Seminary	Seminary Hill, Texas	Southern Baptist	T	1,300	E. D. Head
Southwestern Bible Institute	Waxahachie, Texas	Assemblies of God	BI		
Trinity University	San Antonio, Texas	Presbyterian	LA	800	Monroe F. Everett
Howard Payne College	Brownwood, Texas	Southern Baptist	LA	4,000	Thomas H. Tyler
Texas Lutheran College	Seguin, Texas	Lutheran	LA	500	Wm. F. Kraushaar
Wayland College	Plainview, Texas	Southern Baptist	Jr. C	500	G. W. McDonald
Virginia					
Averitt College	Danville, Virginia	Southern Baptist	Jr. C.	400	C. V. Bishop
Bluefield College	Bluefield, Virginia	Southern Baptist	Jr. C	500	Charles T. Harman
Bridgewater College	Bridgewater, Virginia	Church of the Brethren	LA		L. I. Baugher
Eastern Mennonite School	Harrisonburg, Virginia	Mennonite	HS, Jr. C	500	John L Stauffer
Washington					
Lutheran Bible Institute	Seattle, Washington	Lutheran	BI		
Northwest Bible Institute	Seattle, Washington	Assemblies of God	BI		Henry H. Ness
Pacific Lutheran College	Parkland, Washington	Lutheran	LA		S. C. Eastvold
Seattle-Pacific College	Seattle, Washington	Free Methodist	LA	500	C. Hoyt Watson
Simpson Bible Institute	Seattle, Washington	CMA	BI		Raymond L. Gann
Whitworth College	Spokane, Washington	Presbyterian	LA	500	Frank F. Warren
West Virginia					
West Virginia Bible College	Fairmont, West Virginia	Independent	BC		
Wisconsin					
Concordia College	Milwaukee, Wisconsin	Lutheran	Jr. C	300	Leroy C. Rincker
Milwaukee Bible Institute	Milwaukee, Wisconsin	Independent	BI		Charles F. Baker

ilestones of Progress in--

EVANGELICAL EDUCATION

CURRENT NEWS STORIES FROM UEA REPORTERS

Manhattan Bible College

e college which is adjacent to the us of the state college at Man- n, Kansas, completed twenty-one s of work on May 28. Eighteen in the graduation class, all of n will enter full-time Christian ce.

e commencement exercises were in the First Christian Church, hattan, with Elbert M. Whitwell, r of the First Christian Church, ton, Okla., delivering the address. mer school opened June 1.

e enrollment this year was 124, largest in the history of the col- T. H. Johnson is the president.

Taylor University

uring the academic year Taylor ersity, located at Upland, Indiana, lled 522 in the regular liberal courses and twenty-three others usic. These young people came thirty-six states and eight foreign tries. Thirty different denomina- were represented.

Huntington College

r. J. L. Kraft, founder and presi- of the Kraft Cheese Company, ered the commencement address untington (Ind.) College this year. baccalaureate sermon was deliver- y Rev. Oscar L. Barker of Clay- Ill. Bishop Albert M. Johnson ered the address to the Theological inary.

ere were thirty-two in the grad- ng class. Some 350 students were lled during the year. Fifty-one of number are studying for full-time stian service.

rly last fall the new Science Hall, ided by the government war sur- administration, was dedicated. new men's dormitory and the new ing plant are nearing completion. rtion of the dormitory was occu- during the year. Prospects are an enlarged enrollment in 1948-49. Elmer Becker is president. The tution is under the control of the rch of the United Brethren in st.

Phillips University

egrees were conferred upon 180 duates this year at Phillips Uni- ity, Enid, Okla. This is the largest s ever presented at commencement he history of the institution.

round was broken during com- cement week for the new Science ding. A conducted tour through new Marshall Building, which is to se the College of the Bible, was ducted after the ground-breaking monies. The structure is expected e ready for occupancy this fall.

Over 1,000 students were enrolled at Phillips this year. Dr. Eugene S. Briggs is president. Dr. Stephen J. England is dean of the Bible college. The institution is conducted under the auspices of Disciples of Christ.

Southwestern Baptist Theological Seminary

Construction on the $1,500,000 Scarborough-Truett-Fleming Memorial Building has begun. This marks the climax of years of careful and prayerful planning. The structure will house a new library for 125,000 volumes, an auditorium seating 1,500 and the offices of administration. It will be located in the center of the seminary's thirty-acre campus located near Fort Worth, Tex. Dr. E. D. Head is president.

Grace Bible Institute

There were thirty-seven graduates at the annual commencement of Grace Bible Institute this year. Dr. G. Christian Weiss, president of the Gospel Missionary Union, of Kansas City, Mo., delivered the commencement address. Dr. C. G. Suckau, president of the institute, preached the baccalaureate sermon.

Some 300 students were enrolled this year. The school has a weekly broadcast over radio station KJSK, Omaha, Neb., which is having a splendid reception in the Nebraska, Iowa, Kansas and Minnesota area.

Bethel College

Congressman Jere Cooper of Dyersburg, Tenn., delivered the address at the 106th annual commencement of Bethel College, Cumberland Presbyterian institution, at McKenzie, Tenn., June 3. The baccalaureate sermon was given by Rev. Clark Williamson, general secretary of the Board of Christian Education of the denomination. President Roy N. Baker conferred degrees upon some thirty graduates.

Grace Theological Seminary

A collegiate division under the direction of the faculty will be opened at Grace Theological Seminary next year. This arrangement looks forward to the development of a Junior College at a not-far-distant date. Plans are being laid for the addition of new members of the faculty, books to the library and necessary equipment.

The purchase of additional land was authorized by the executive committee. There are now over eighteen acres in the site for the new buildings which are to house the Seminary at Arvona Lake, Ind. Dr. Alva J. McClain is president.

Tabor College

At the fortieth annual commencement of Tabor College, Hillsboro, Kans., this year sixty-five students received degrees—the highest number ever to be graduated from the institution. Twenty-three were awarded the degree of Bachelor of Arts, ten the Associate of Arts, seven Theology and twenty-seven academy diplomas.

President Ernest E. Miller of Goshen College gave the commencement address, speaking on "Seekest Thou Great Things?" Dr. P. R. Lange, Dean of Theology at Tabor, gave the baccalaureate address, using as his subject "The Glory of God Going On." "The Holy City" was rendered by the college choir assisted by musical talent from the community.

Freeman Junior College and Academy

At the forty-second annual commencement exercises of Freeman (S. Dak.) Junior College and Academy fifty-four diplomas were awarded. Nine graduates received the Associate in Arts degree, six the Two-year Normal diploma, nineteen the One-Year Normal diploma, and twenty the academy Senior Awards. The school is conducted under Mennonite auspices.

Rev. Edmund J. Miller of Chicago delivered the commencement address on the subject, "Planned Lives for the Kingdom." Shortly after commencement Dr. Miller was installed as president of the institution. Rev. George Warkentine, chairman of the Mennonite Ministerial Association of the area, was present at the inauguration of President Miller and pledged the prayers and cooperation of the churches in his new work.

Texas Lutheran College

Commencement exercises for the largest graduating class in the history of Texas Lutheran College, Seguin, Texas, were held on June 4, President Wm. F. Kraushaar announced. Seventy-five graduates received their Associate in Arts diplomas. Dr. E. W. Jones, president of the Texas College of Arts and Industries, delivered the commencement address and Rev. H. C. Ziehe, of Taylor, father of one of the graduates, preached the baccalaureate sermon.

This is the last year of junior college operation at the college. The necessary preparations for the opening of the senior college in September of this year have been completed. Eight departments with all the required majors and minors were provided for and the entire catalog revised. Three teachers, all holding the Ph.D. degree, were added to the staff.

(Continued on page 24)

The EVANGELICAL NEWSFRONT

UEA Correspondence • RNS News Service

—ASSEMBLIES—

LeTourneau Conference Announces Its Speakers

TOCCOA, Ga.—The Southern Radio, Music and Bible Conference, founded by the internationally known Christian manufacturer and philanthropist, Mr. R. G. LeTourneau, will hold the third annual conference at the Lake Louise Hotel and Conference Grounds here July 24-31, it has been announced by Elliott N. Lindblad, director.

This conference is given to religious instruction in the fields of radio, music and Bible study. The music Clinic will be under the direction of Homer A. Hammontree of Chicago, and Paul Beckwith of Michigan. Radio will be supervised by Virgle E. Craig, manager of radio stations WRIC-AM and WLET—FM, Toccoa, Ga. Bible teachers and inspirational speakers will include: Donald F. Ackland of London, England, Herbert Lockyer, formerly of Liverpool, England, Wm. L. Pettingill of New York and Delaware, Albert Sidney Johnson of Charlotte, N. C. and William R. Nordos of Worcester, Mass. Jimmy Strickland of Winston Salem, N. C., will be recreational director and Mrs. Homer Burgess and Mrs. Ted Schulze of Toccoa Falls Bible College, Toccoa Falls, Ga., will be in charge of Child Evangelism and the nursery.

Glacier Bible Camp Opens on New Site

GREAT FALLS, Mont.—Something new has been added to the enjoyableness of a vacation in Glacier National Park. Located near the site of the new Hungry Horse dam Glacier Bible Camp makes its debut July 1-11.

Last fall two Christian men presented fifty-seven acres of woodland situated on the north fork of the Flathead River to the Montana District Council of the Assemblies of God. Although, time was limited, an open fall season enabled ministers and laymen working in relays from six sections of the state to build a fine caretaker's home, dining hall and kitchen, double garage and refreshment stand and groceteria. Again during the spring months men from the same area cleared roadways and erected a 62x126 foot auditorium.

The thirteenth annual Montana District Council meeting of the denomination will be held in conjunction with the camp-meeting. Speakers at the camp will be Rev. W. I. Evans, Principal of Central Bible Institute, Springfield, Mo., Bible teacher, and Rev. U. S. Grant of Kansas City, Kan., camp evangelist.

Rev. Currell Muirhead serves as district superintendent and Rev. Lyle B. Spradley as full-time secretary-treasurer. Denominational headquarters are in Great Falls.

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—INTER - CHURCH—

Netherlands Churches Decline to Join WCC

AMSTERDAM, Holland.—The Reformed Churches in the Netherlands have declined the invitation to join the World Council of Churches which is to be formed at Amsterdam in August. One reason for the refusal, according to a statement by Professor K. Dijk, a leading Dutch theologian is:

"Our churches fully and wholeheartedly recognize the calling to experience the unity of the Church of Jesus Christ in Fellowship and cooperation with other churches; they reject all exclusivism, they do not pretend to be the one true church; with all their heart they desire to be bound together with others and deplore the dissension and discord of Christendom; as they have done already for years, they also now desire to seek contact with those churches which have the same basis of faith and they follow after the fulfilment of their ecumenical task. But they may not do this in connection with the Ecumenical Movement and the Ecumenical Council. These have as their foundation the confession of Jesus Christ as God and as Saviour and this sounds beautiful, but the World Council leaves every denomination free to interpret this confession as it likes, and the Dutch Council is following the same line of conduct. This means that in this Council those who do not consider Christ's deity in this sense of our Saviour Himself being God, God of God and Light of Light and who do not confess Him as their Saviour in the sense of the Redeemer, who alone reconciles us by His blood, are receiving a position with the same rights as those who do confess the above, according to the Holy Scriptures . . . ."

Church World Service Has Internal Trouble

CHICAGO.—The *Christian Centu* "liberal" journal published here, r vealed in a recent issue that Chur World Service has recently pass through a severe internal crisis whi threatened to split the organizatio

Said the *Century:* "Announceme that Church World Service has unde taken a revision of its program in t interests of greater efficiency wou sound more encouraging if it we not for the rumors that the acti was forced by a crisis that threaten to split the organization's leadersh into two camps. Indications are th the revision plan itself is a comprom which has saved the situation only f the time being. The dispute that h raged inside CWS has turned whether this interdenominational lief agency should stress the shipm of clothing, bedding and textiles needy populations, or whether ma emphasis should be placed on what h been called "ecclesiastical" aid churches and ministers in the rec struction of their plants and equ ment.

"This issue of policy, in tu seems to be further complicated what appear to be signs of denomi tional jealousy behind the differen of opinion. It has been charged t some representatives of large deno nations have tried to end the C program in order to turn the wh matter of relief back to the separ churches. And this tension still p sists under the surface, despite compromise reached last month, both parties seek to justify their sh in the dispute."

——LAYMEN——

Political Conventions Receive Testaments

PHILADELPHIA. — Every deleg and every alternate delegate to t the Republican and Democratic nat al conventions here will receive New Testament, according to plans the National Business Men's Poc Testament League.

A booth was operated through the Republican convention and, tha to the committee arranging the gath ing, one of the League's New Te ments was included in each offi registration envelope. Booth space the Democratic meet has been pro ed.

Joseph M. Steele, president of NBMPTL, says that the project be worthwhile if it results in the vation of only one of America's litical leaders and that it may be beginning of a mighty spiritual rev throughout the nation."

U

UNITED ACTION—

ngelicals to Confer n Clarens, Switzerland

HICAGO.—Evangelicals from prac- ly all European countries are to n in Switzerland in August. The for the meeting is being issued by National Association of Evangeli- in America.

ie international meeting will be in St. George's School at Clarens, treux, Switzerland August 7-11. It en to all accredited delegates and rvers from all evangelical church- mission boards, educational institu- or other Christian organizations. ie purpose is the development of irit of unity among all believers, ank discussion of problems of mu- interest, and the development of world-wide united front against rnism and apostasy. All partici- ng delegates will meet on an equal s and with absolute freedom of ex- sion. Attendance will not imply the organizations or institutions esented have made commitments. ose interested in attending should diately correspond with Dr. J. in Wright, 9 Park Street, Boston 8, s., who is in charge of arrange- ts.

mong the American and British gates in attendance will be Rev. H. Aldis of London, of the Keswick vention; Rev. Henry Bast of the rmed Church in America; Dr. ald Grey Barnhouse of Philadel- ; Rev. H. R. Gough, Vicar of gton; Rev. Billy Graham, vice ident of Youth for Christ, Inter- onal; Mr. H. Martin Gooch, general etary of the World's Evangelical ance; Dr. James H. Hutchins of adena, Calif.; Dr. Harry Hager, erator of the Reformed Church in erica; Rev. F. G. Legge of the opean College of the Bible; Dr. tin Lloyd Jones of Westminster pel, London; Dr. Torrey Johnson, ident of Youth for Christ, Inter- onal; Dr. Harold John Ockenga of k Street Church, Boston, Mass., many other noted leaders whose l acceptances are awaiting action heir respective organizations.

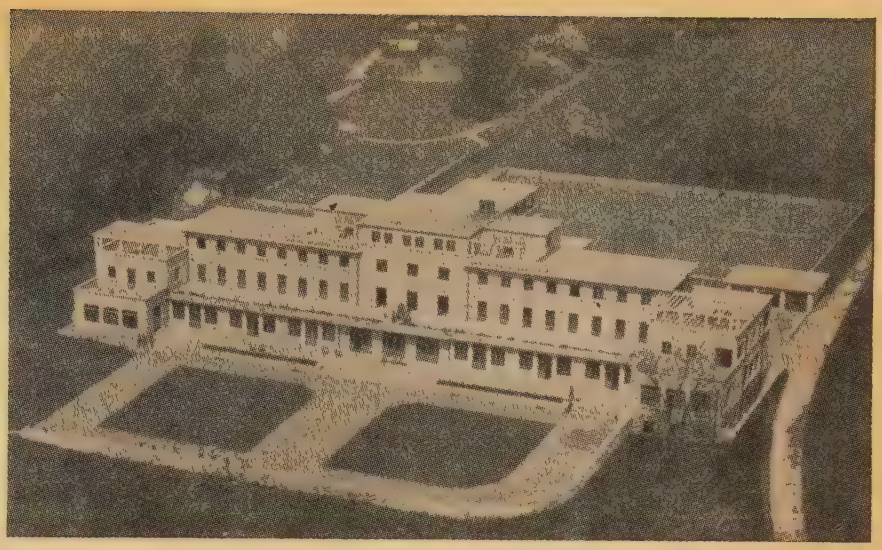
elegates from twelve countries e already accepted the invitation. endance is open to all executives Christian groups or pastors of rches committed to the evangelical tion.

angelical Movement Grows in California

OS ANGELES, Calif.—The Greater Angeles Evangelical Ministerial owship held its June meeting in dining room of Los Angeles Pacific lege. There was a large attendance. C. Gordon Brownville gave a ndid message.

new room has been added to the E headquarters office for this area accommodate the increasing flow of iness.

r. Henry E. Hedrick, the new di- tor, has just returned from a tour he communities of the San Joaquin ley under the auspices of the sno NAE committee. Committees being organized throughout the a. Dr. Hedrick was guest speaker recently at the Pacific Palisades Summer conference of the Church of God.



ST. GEORGE'S SCHOOL, CLARENS, MONTREUX, SWITZERLAND
Scene of International Conference of Evangelicals

Wesleyan Conference Votes to Join NAE

HOUGHTON, N. Y.—During the eightieth annual session of the Lockport Annual Conference of the Wesleyan Methodist church, convening on the Conference grounds here June 8-13, affiliation with the National Association of Evangelicals was approved.

Dr. Stephen W. Paine, recently elected president of the NAE, gave an address concerning evangelical cooperation which was well received. Dr. Paine is a layman in this conference and always a delegate to the annual session from the college church.

Following Dr. Paine's message, Dr. C. I. Armstrong, minister of the Houghton College Church, and also a member of the Board of Administration of the NAE, presented a resolution requesting the conference to take immediate action and proceed to apply for membership in the NAE. By standing vote, it was discovered that the entire body voted for affiliation. Much enthusiasm was in evidence as the vote was taken and the count declared.

Dr. Armstrong then introduced a second resolution, voicing the desire of the Lockport conference, to be sent to the Board of Administration of The General Conference of the Wesleyan Methodist connection, requesting the General Board to give favorable consideration at its earliest opportunity to a denominational affiliation with the NAE. The General Board meets in Syracuse, N. Y. This resolution was also passed unanimously.

Rev. David Anderson, pastor at Bradford, Pa., was elected as a delegate from this conference to the next annual convention of the NAE, pending the acceptance of the Lockport conference by the NAE.

Northern Vermont Evangelicals Unite

MORRISVILLE, Vt.—Five hundred attended Northern Vermont's first Youth for Christ Rally at People's Academy here recently, sponsored by the Northern Vermont Evangelical Ministerial Fellowship and under the direction of Rev. Cornelius Ver Hoeve, radio pastor, and director of "Fellowship Time" over WDEV. The rally brought together many of the Protestant denominations.

Among the musical organizations taking part in the program was the Eastern Nazarene College quartet from Boston.

Harold M. McEwan, vice-president of the Vermont Gideons, introduced the following members of the organization, who spoke and distributed Testaments to the youth: Arthur Myette, Ralph G. Herrin, and Harold Crawford, all of Burlington, and Floyd Fuller of Waterbury.

Following the showing of a religious film in technicolor and an evangelistic appeal forty young people came forward to accept Christ as their personal Saviour.

Some twenty evangelical ministers are now organized in the Northern Vermont Fellowship, afiliated with the New England Fellowship of Evangelicals. Prospects for future growth are most encouraging, according to Mr. Ver Hoeve.

YOUTH

American Leaders Are Prominent in YFC Meet

CHICAGO. — Gil Dodds, world champion miler and one of America's top hopes in the 1948 Olympics, Bob Finley, former intercollegiate boxing champion now a member of the Inter-Varsity Christian Fellowship, and Rev. Reuben Larson, co-director of HCJB in Quito, Ecuador, will attend and speak at the Youth for Christ World Congress on Evangelism at Beatenberg, Switzerland, from August 10-22, according to Director Noel O. Lyons.

Dodds' appearance is contingent on his making the 1948 Olympic team. The Olympic events in which Dodds participates in London will be over by August 12 and he likely will go direct to Switzerland for the Congress.

Dr. Harold John Ockenga of the Park Street Church of Boston and acting president of the Fuller Theological Seminary of Pasadena, Calif., Dr. Paul W. Rood of Glendale, Calif.,

(Continued on page 18)

UEA EDITORIAL

MURCH:

God-centered Education

MODERN "liberal" education and true Christian education are basically antagonistic.

Modern "liberal" education assumes the innate goodness of human nature. It focalizes the student's experience as the educational factor of chief concern and sets the goal of both education and life by self and selfish interests rather than by the will of God. It admits no ultimate truth or commitment to it which might motivate thought and life. Truth is now looked upon as a relative matter, a means to biologically beneficial experience or the instrument of human pleasure. Our secular schools are almost wholly enmeshed in this pagan system. Many of our church colleges now build their educational structure upon a humanistic religion, a pragmatic philosophy and naturalistic ethics.

True Christian education is God-centered with His will as the absolute norm. It holds that ultimate and absolute truth has been revealed in Christ and has been recorded in the infallible Word of God. Its process is primarily spiritual, subjective and personal. It would secure human freedom through conformity to God's will in the development of the whole man — spirit, mind and body. Christian education is democratic rather than aristocratic. It is moral rather than abstract—teaching God's will as a means to the highest social and personal ends. Its ultimate goal is perfection.

With the rapidly spreading blight of "liberalism" and secularism in American education evangelical Christianity had no alternative but to build a new educational structure upon the ancient and eternal foundations. This process actually began some twenty years ago and is now assuming sizable proportions.

God moved upon the hearts of many men in many places to undertake the development of new schools. In some instances older institutions preserved the evangelical Christian tradition. It has, however, remained for the National Association of Evangelicals to see the problem in the large and to envision a comprehensive program which will in time fully meet America's educational need.

Evangelicals believe that Christian education begins in the *Christian home.* The Christian parent has a responsibility to God to bring up the child "in the nurture and admonition of the Lord." This year the NAE sponsored a "Christian Home Crusade" which may well pave the way for adequate home training. Local churches will eventually provide courses of study for the home properly integrated with the church's educational program.

At *the local church* level the NAE provides the new and effective services of the National Sunday School Association. It recognizes the fact that many of the older agencies in this field have succumbed to the "liberal" philosophy of education and have thus become incapable of furnishing sound lesson materials, methodology or personnel. The NSSA is making encouraging progress in "revitalizing the American Sunday school."

The Sunday school alone, however, cannot fully meet the educational needs of American childhood at the community level. The child must be taught in body, mind and spirit to take his place as a Christian citizen in the work-a-day world. Where the public school is completely secularized it is no longer capable of giving the child a Christian world view. In such situations it is apparent that the churches and the homes must cooperate in building elementary *Christian day schools* that will do the job.

Here again, the NAE offers the services of the National Association of Christian (Day) Schools. Its leadership has been developed through years of service in the elementary educational program of the Christian Reformed Church and speaks with authority in this field. Scores of communities are being advised in the development of Christian day schools and there is every indication that this number will speedily reach into the hundreds. In some communities property worth hundreds of thousands of dollars is in use and the educational standards are in many ways superior to those of the public school. *Christian high schools* in such cities as Grand Rapids and Chicago are achieving a remarkable degree of success.

Liberal arts colleges built on a strictly evangelical Christian philosophy of education are becoming quite numerous. The NAE, through its Commission on Christian Educational Institutions, has undertaken a restatement of this philosophy in terms of modern situations. The commission will complete its work next year. *UEA* presents for the first time in this issue (pp. 10-12) a list of Christian institutions at the college level in which Christ is exalted and the Word of God is still the rule of

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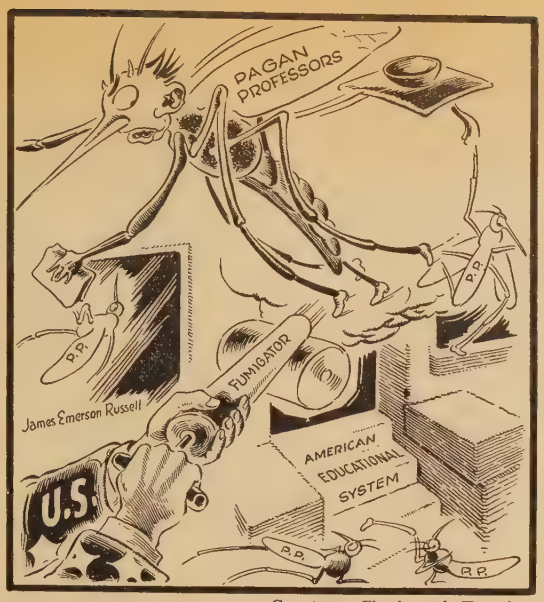


Courtesy Cincinnati Enquirer

Time to Fumigate the Building

many of them grew into large and honored colleges, universities and seminaries. They were inspired by the necessity of preserving and perpetuating the faith of the fathers. Without them the church might have succumbed; certainly it would have been gravely weakened.

History has a way of repeating itself. Let us pray that, if it be in the will of God, we may be used of Him to rebuild the walls of Christian education in our time.

* * * *

WRIGHT:

The Montreux Conference

AFTER two years of preliminary work, plans for an international conference of executives of many churches and institutions in Europe and America have been perfected. The final selection of St. George's School in Montreux, Switzerland is, we believe, a happy and wise choice. It is beautifully located on Lake Geneva, with spacious grounds and ample rooms for general assembly and committee meetings, as well as appointments for the comfort of the delegates. The majestic French Alps are in full view across the lake.

Even more than in America the evangelical groups of Europe have been, in too many instances, separated from each other by walls of prejudice and misunderstanding. The eager response to our suggestion that four days in August be spent in prayer, fellowship and conference on matters of common concern is evidence of the timeliness of this meeting. A frank, yet friendly exchange of thought on serious problems confronting minority groups desiring to maintain a sound testimony may do much to advance the interests of all who purpose to stand firmly against the encroachment of organized modernism and ecclesiastical dictatorship.

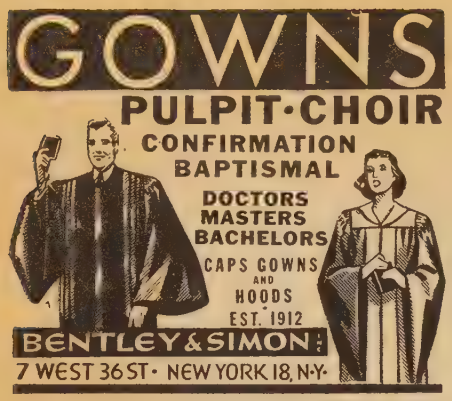
There is a very important part which believers, in America, may have in making this conference a success. Many of the finest and most important Christian executives in Europe are, nevertheless, in serious financial straits. They must have our help if they are to arrive in Montreux for this very significant meeting. It is to be hoped that the response to this need of about $3,000.00 may be immediate and generous. Gifts should be sent to the National Association of Evangelicals, 542 South Dearborn Street, Chicago 5, Illinois. Be sure to designate your gift for the support of the international conference in Switzerland.

* * * *

POTPOURRI

Federal aid to education, as proposed in bills presented to the 80th Congress, seems to have been killed. Protestants favored Federal aid but they were determined that certain provisions in these bills, which made it possible for some states to divert Federal funds to Roman Catholic schools, must be eliminated. The fight behind the scenes was so intense that the solons felt the legislation was "too hot to handle". Should the Congress reconvene and the issue be revived Protestants will be on the job to preserve the American principle of the separation of Church and State.

Dr. Henry K. Beecher of Boston wants more religion in science, especially the medical science. Dr. Beecher urged the members of the Medical Association of Georgia to return to religion in their medicine, saying that the sick man expects his doctor to be a good scientist, but he also has the right to demand that his doctor have spiritual depth. "The early Christian emphasis on maintaining life, relieving pain, giving a cup of cold water, was based upon the new principle that there is no service of man that is not also a service of God," he said.



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Youth

(Continued from page 15)

president of the World's Christian Fundamentals Association, and Dr. Oswald J. Smith of Toronto, Canada, world missionary leader, will be three of the principal speakers at the Congress.

It was also announced that Dr. Harry Hager of the Reformed Church of America, Dr. J. Elwin Wright, Boston Mass., former executive secretary of the National Association of Evangeliicals, Rev. Peter Deyneka of Chicago, president of the Russian Gospel Association, would be on the program at this world conclave that will draw 750 delegates from the forty-six countries of the world in which Youth for Christ rallies exist.

The 250 American and Canadian delegates will leave the United States by plane and ship starting on July 29. The Congress will be directed by Dr. Torrey M. Johnson of Chicago, president of this youth revival movement.

PRESS

Light and Life Press Holds Annual Dinner

WINONA LAKE, Ind.—The annual dinner of the Free Methodist Publishing House (the "Light and Life Press") was held at the Westminster Hotel here. Employees and members of the Church's Executive Commission and Board of Directors of the Publishing House attended.

Mr. Homer Rodeheaver gave a special number in song, besides leading the group in some special songs. Bishop L. R. Marston and Dr. C. A. Watson, candidate for the presidency on the Prohibition ticket, addressed the group. A special feature of the evening was the awarding of a forty-five year service pin to Mr. Leo Peterson who for that length of time has operated a linotype for the concern, excepting for a short period when he served as foreman of the composing room. Mr. B. H. Gaddis, the publishing agent, served as host to the group.

MISSIONS

Dr. Taylor Re-elected President of CBFMS

CHICAGO.—The Conservative Baptist Foreign Mission Society held its annual meeting at Milwaukee, Wis., May 24 at which time Dr. W. T. Taylor, pastor of the Central Baptist Church, New York City, was re-elected president. Fourteen new missionaries were commissioned for service in six different countries. This brings the Society's total number of missionaries under appointment to 147 with 102 already serving on fifteen foreign fields.

Dr. Vincent Brushwyler, general director of the Society, reported a record-breaking year revealing an increase of 32.1% in contribution income during 1947-1948. Total contribution income for the fiscal year was $553,769.28, exclusive of "specifics" which amounted to $30,188.53. During the past year over a thousand churches contributed to the work of the CBFMS, 223 for the first time.

...The god have heavy ear

India's gods are many, but they ha failed her . . . the needy have call and the drowsy gods have not swered . . . and the centuries ha passed.

But a new India is rising . . . sons are discovering the ancient fra . . . they are asking questions . searching . . . hungering for the tru

Of late there have been encour ing results . . . some are finding Chr . . . especially among the youth India . . . but the job is too large the workers too few.

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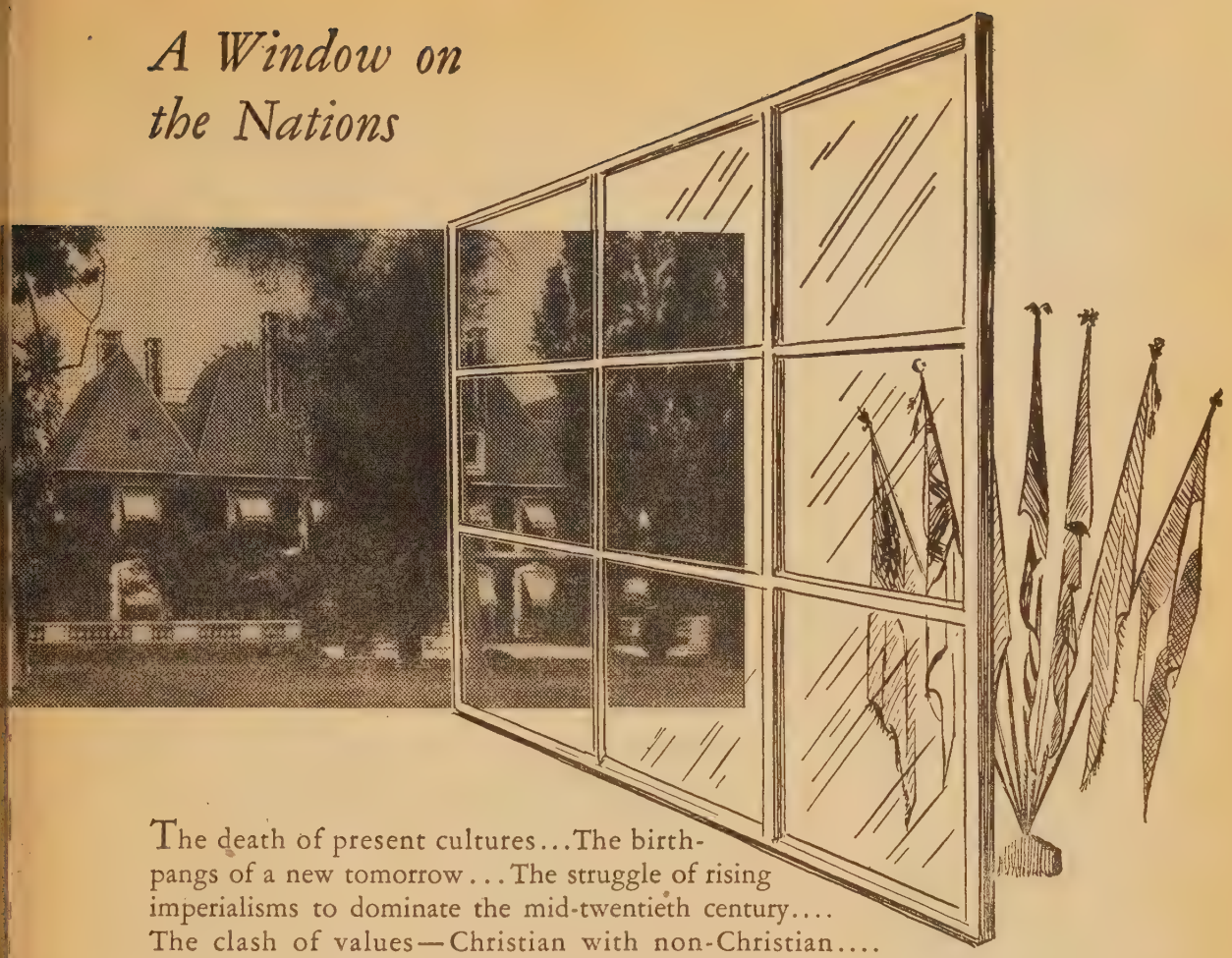
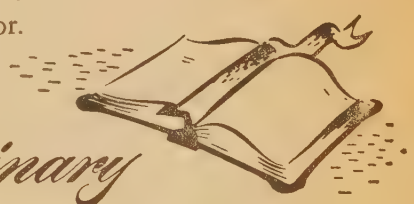


The death of present cultures... The birth-pangs of a new tomorrow... The struggle of rising imperialisms to dominate the mid-twentieth century.... The clash of values—Christian with non-Christian.... The hearts of men, even in bountiful America, failing them for fear.

And a Light from Heaven

The Gospel of Jesus Christ—good news of God's redemption—man's lasting hope for peace with God and man....Yet time is running out.... It may be shorter than we think.... this opportunity to reach our century strategically for the Savior.

Your support is invited now.



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Harold Lindsell, Ph. D., Registrar and Prof. of Missions
Arnold E. Ehlert, Th. D., Librarian
Edward John Carnell, Th. D., Assoc. Prof. of Theology
Charles E. Fuller, D. D., Prof. of Evangelism
Everett F. Harrison, Th. D., Prof. of New Testament
Carl F. H. Henry, Th. D., Prof. of Philosophy of Religion
Wilbur M. Smith, D. D., Prof. of Apologetics
To Be Announced:
Visiting Prof. of Homiletics and Church History

★ The construction of a married students' dormitory, ready for occupancy in September, 1948.

★ The John E. Payton Lectures, initial series, by William Childs Robinson, Th. D., of Columbia Theological Seminary, on "The Doctrine of the Church," January, 1949.

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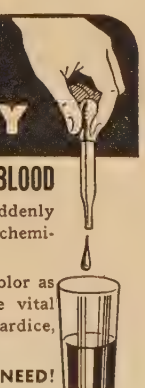

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The Society is now distributing 65,000 copies of its monthly paper, "The Conservative Baptist." Approximately 60,000 prayer letters are mimeographed each month and distributed among the churches which are designating support toward the Society's missionaries.

During the past year thirty-nine missionaries left this country for their fields. The Foreign Secretary, Dr. Raymond Buker, pointed out that during the past year two new fields, Italy and the Philippine Islands, were entered by the CBFMS. The work in the Philippines is in connection with the Far Eastern Broadcasting Company. The Society has also sent food and clothing relief to Albania, a country adopted by CBFMS, but at present not open to missionaries.

—DENOMINATIONS—

"Auburn Affirmationist" Heads General Assembly

SEATTLE, Wash.—Dr. Jesse Hays Baird, "liberal" resident of the San Francisco Theological Seminary, was named moderator of the 160th General Assembly of the Presbyterian Church in the USA after one of the closest contests ever held for that office in the history of the denomination. Dr. Baird was one of the signers of the notorious "Auburn Affirmation," liberal doctrinal manifest issued some years ago. A record-breaking benevolence budget of $18,960,086 for 1949 was adopted. The Church at large was asked to raise $14,359,886, a million dollars more than it was called upon to supply last year. Women's organizations were asked to furnish $2,600,000 as compared to $2,080,000 this year. It was estimated that income from other sources would total $2,000,200.

There was some objection to adopting the new budget on the grounds that the 1948 benevolence budget is 15% short of being realized, that the Restoration Fund lacks $2,000,000 in pledges, and that local churches have not had an opportunity to carry out remodeling and expansion programs.

Great disappointment was expressed over the action of the Presbyterian Church in the US (Southern) in post-

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g for five years' action on a
r with the Northern body.

Free to Refrain
om FCCCA Support

W WILMINGTON, Pa.—Continu-
embership in the Federal Council
urches was voted here by the 90th
al Assembly of the United Pres-
ian Church.

e Assembly ordered the denomi-
n's board of administration to
he Federal Council each year at
ate of 1c per member. **However,**
sion was made that congregations
officially take action not to
cipate in financial support of the
cil will not have to do so.

Albert H. Baldinger, associate
r of *The United Presbyterian*,
al organ of the United Presby-
n Church, was unanimously elected
rator of the General Assembly.
ncently-retired professor of homi-
at the Pittsburgh-Xenia Theo-
al Seminary, Dr. Baldinger suc-
Mr. S. A. Fulton, Wisconsin
ntrialist.

o four-year United Evangelistic
ade headed by Dr. Albert E. Kelly,
utive secretary of the denomina-
s Board of Administration, will
n with world-wide Communion on
irst Sunday of October, 1948.

e Will Baptists
eet in Arkansas

)CAHONTAS, Ark.—The National
ciation of Free Will Baptists will
its annual meeting in the First
Will Baptist Church here July
3. Many standing delegates and
gates elected to represent the 275,-
members of the denomination,
g with many other interested per-
will make this a largely attended
on.

ie several national boards and also
National Woman's Auxiliary will
e their reports to the Association.
ionaries from the foreign fields
have part in the program. Reports
plans for progress and their neces-
legislation will be presented by
General Board. Many periods of
iration and worship are planned,
L. C. Johnson is moderator and
R. B. Crawford, executive secre-
of the body. The denomination's
iquarters are in Nashville, Tenn.

ngelical Lutherans
eject World Council

INNEAPOLIS, Minn. —(RNS)—
Evangelical Lutheran Church
d here not to join the World Coun-
cil of Churches this year. Delegates to the eighteenth biennial convention rejected a proposal to join the international body by a vote of 872 to 546. The ELC's president, Dr. J. A. Aasgaard, and the Church's council had recommended affiliation. Balloting on the question was taken after delegates listened to thirty speakers—fifteen for and fifteen against the proposal.

Speaking against the proposal, Rev. T. P. Solem, Osage, Iowa, said, "Any approach to true unity must rest on a sound confessional basis. We want

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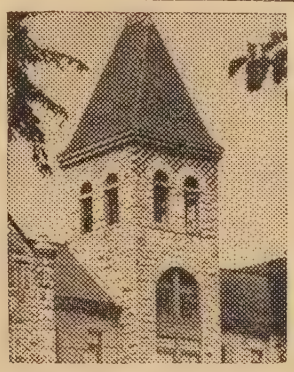

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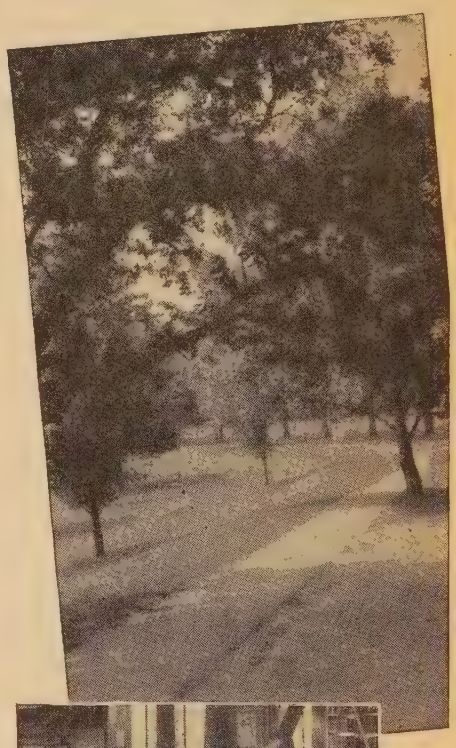

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to cooperate but not to compromise our faith."

A growth of 40,000 members in the Evangelical Lutheran Church during the past year was reported. Some 3,000 delegates from the United States and Canada also were told that the Church body received contributions of $3,781,226 from member churches during the same period.

Third largest Lutheran body in America, the ELC has 700,000 members, of which seventy per cent live in rural areas. National headquarters of the Church is in Minneapolis.

Convention delegates heard from Rev. Philip S. Dybvig, executive secretary of home missions, that thirty-two new congregations were established the past two years.

Dr. J. C. K. Preus, executive secretary of higher education, reported that enrollment in the 11 colleges, academies and seminaries of the Church reached 7,024 the past year.

It also was reported that the Church has 122 missionaries in China, Madagascar, South Africa and South America; that it owns or subsidizes homes for the aged with 714 resident and eight children's homes with children.

Dr. J. A. Aasgaard, who has b president of the Evangelical Luthe Church since 1295, was reelected fo six-year term.

Propose Early Union Of Lutheran Bodies

ROCK ISLAND, Ill.—By unanim vote, the Augustana Lutherans, their 89th annual convention h went on record in favor of an orga union of "the participating bodies the National Lutheran Council, gether with any other Lutheran gro which may desire to join such union."

The proposed union, if consumma would embrace eight general bo affiliated with the National Luthe Council, with a total membership more than 3,500,000. The members the Council, in addition to Augusta are: the United Lutheran Church America, the American Luthe Church, the Evangelical Luthe Church, the Lutheran Free Chu the United Evangelical Luthe Church, the Danish Lutheran Chu and the Finnish Suomi Synod.

—CHAPLAINCY—

Chaplains Needed for National Guard Units

WASHINGTON, D.C.—Chaplains wanted now by the National Gua according to Bishop Hubert T. Spe Chairman of the NAE Commission Chaplains. The National Guard i civilian military organization whic an integral part of our national defe Organized on the same standards the regular Army and Air Force, National Guard also has made p vision for the spiritual life of its m bers in accordance with traditions our country.

At full strength it is authorize total of 720 chaplains. At present sta of organization it should have a t of 580 chaplains ministering to spiri and moral needs of 236,886 young m in the forty-eight States, the Dist of Columbia, Puerto Rico and Haw At present there are only 150 chapla in the National Guard. The imm ate and pressing need to fill the ch lain ranks in the National Guard obvious.

Chaplains are particularly needed this time to provide spiritual moral guidance to approxima

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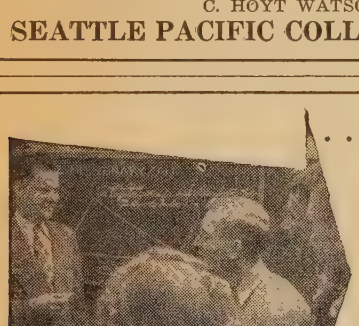

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) men who will spend two weeks d training this summer.
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—PERSONALIA—

ry B. Ansted, chancellor of Seoul nal University and director of the ican office of the Heung Han dation of Seoul, Korea, was a- d the honorary degree of Doctor aws by Seattle Pacific College 7.

rles J. Pietsch of Honolulu, ii recently addressed the Chris- Business Men's Committee of r, Colo., on "Christianity's Com- risis." Mr. Pietsch, whose business cts are of an international char- uses every opportunity to testi- r Christ.

liam R. Nicholl, pastor of the United Presbyterian Church, dline, Boston, Mass., delivered the encement address at Sterling ge, Sterling, Kan., and was award- e honorary degree of Doctor of ity.

n. P. Whittemore, pastor of First st Church, Fort Collins, Colo., red the commencement address nver Bible College and received onorary D.D. degree.

lliam M. McCreery, president of ng College, received the honorary r of Divinity degree at the com- ement of Muskingum College re- y.

H. Welshimer, pastor of First tian Church, Canton, O., was ded the honorary degree of Doctor ivinity at Milligan College re- y. Dr. Welshimer delivered the encement address at Milligan year.

drew G. Clauson, member of the n Island Mission Covenant ch, was recently reelected for his term as president of the board lucation of New York City. On 5 he received the honorary de- of LL.D., from Upsala College ast Orange, N. J., and on the ving day was given the Dis- ished Award for 1948 from Wag- College, New York City.

L. Erickson, superintendent of stana Hospital, Chicago, was re- y elected president of the Luther- Hospital Association of America.

ul E. Beatty has been appointed of the Junior College department e Los Angeles Pacific College. Mr. y comes from Orange County, , where he has been an educator administrator in city school sys- for twelve years.

rtlett Peterson has been appoint- ed president of Central Bible Institute, Springfield, Mo., succeeding Dr. Ernest S. Williams who has served in that capacity for ten years.

John W. Dowdy, who has been in charge of the men's Brotherhood program among Missouri Baptists, has accepted the presidency of Southwest Baptist College. Dr. Dowdy succeeds Dr. S. H. Jones who has resigned to become editor of the *Baptist Courier,* official journal of the South Carolina Baptist Convention.

Henry G. Perry, investment banker, has accepted the executive secretaryship of the American Tract Society, New York City, to succeed Dr. T. Christie Innes, resigned.

Bob Shuler, Jr., will come to Asbury Theological Seminary this fall as a member of the faculty.

W. L. Surbrook, president of Pilgrim Bible College, Kernersville, N. C., received the honorary LL.D. degree from Asbury College on June 2.

Edwin H. Rian, former general secretary of the Christian University Association, has been named vice-president of Trinity University, a Presbyterian institution in San Antonio, Tex.

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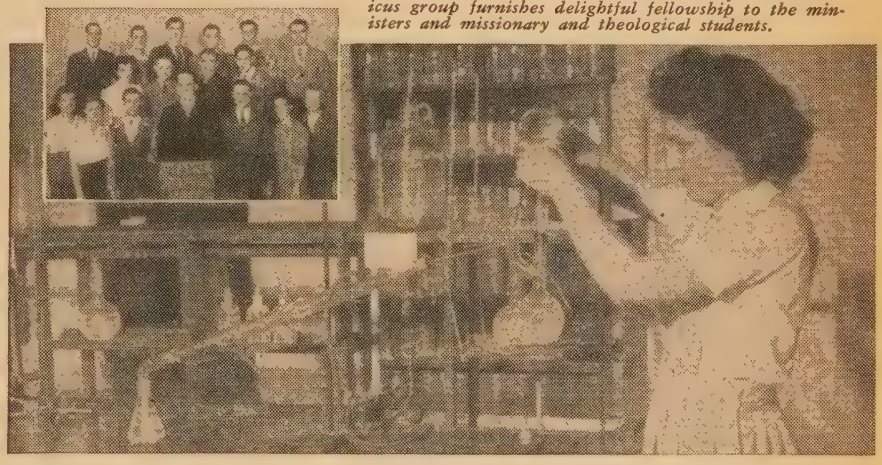

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Milestones of Progress

(Continued from page 13)

Since last July five new buildings have been erected of value in excess of $100,000.

The outstanding event of the past year was the completion of Langner Memorial Hall, the new library-instructional building.

Bethel College and Seminary

Dr. Charles Koller, president of the Northern Baptist Seminary in Chicago, delivered the commencement address for Bethel College and Seminary, Minneapolis, Minn. His subject was "An Adequate Faith for a Broken World." Large classes were graduated from both college and seminary.

Dr. Gunnar Westin from Upsala University in Sweden, who is lecturing in various parts of America, was speaker recently at a college chapel service.

Blue Mountain College

Commencement speakers for the Blue Mountain (Miss.) College Diamond Jubilee celebration, May 29-31, were Dr. Roland Q. Leavell, president of New Orleans Seminary, and Dr. John H. Buchanan, pastor of the Southside Baptist Church of Birmingham, Ala. Dr. Leavell delivered the baccalaureate sermon and Dr. Buchanan the commencement address.

Kentucky Christian College

As the school year for Kentucky Christian College at Grayson came to a close with commencement exercises in the college chapel leaders of the college proclaimed it to be the greatest year in the history of the school. Rev. Robert O. Weaver, minister of the Christian Church at East Point, Ga., delivered the commencement address and Rev. Paul Jones, Hillsboro, Ohio, the baccalaureate sermon.

Geneva College

Geneva College, the school of the Covenanters at Beaver Falls, Pa., celebrated its centennial this year. Originally located at Northwood, Ohio, the college was moved to Beaver Falls by the Reformed Presbyterians in 1881. Its president for a quarter of a century has been McLeod Milligan Pearce. Present enrollment is above 1,400 and a drive for a $350,000 expansion fund is in progress.

The principal address at the celebration was given by Gov. James H. Duff of Pennsylvania.

Other speakers were Dr. Clarence E. Macartney of First Presbyterian Church, Pittsburgh, and President Lincoln B. Hale of Evansville (Ind.) College.

Linfield College

In its building program, Linfield College, McMinnville, Ore., has now completed the fine arts and science buildings, a faculty apartment building, a combined stadium and men's dormitory, an auxiliary gymnasium, and the remodeling of a building for a lunch room and dormitory, at an expense of about $500,000. This gives the college an ample plant for its present registration of 850 students. President Harry L. Dillen is leading in this program.

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for college graduates than the far-flung mission fields of the world. On these fields are more than five hundred graduates of Toronto Bible College, working either independently, or associated with denominational boards. In addition, TBC-trained missionaries are being appointed to places of leadership and responsibility in their respective missions. The Canadian secretary-treasurer of the CIM; the United States and Canadian secretaries for the SIM; a field director, and the Canadian secretary for the SUM; and the deputational secretaries for Canada of the CIGM and RBMU—all these received their sole or major theological training at Toronto Bible College.

Mississippi College

At the 122nd session of Mississippi College, Clinton, Miss., degrees were awarded to 195 seniors, the largest class in the history of the college. The baccalaureate address was delivered by Honorable W. M. Whittington, congressman from the third district of Mississippi, who is a graduate of the college of the Class of 1898.

Commencement speaker was Dr. Webb Brame, pastor of the First Baptist Church of Yazoo City, a member of the class of 1907.

Clarke Memorial College

Presidents of two Mississippi Baptist colleges were featured in the closing week of school at Clarke Memorial College, Newton, Miss.

Dr. Lawrence T. Lowrey, of Blue Mountain College, was speaker for the graduation exercises in the college auditorium. Dr. I. E. Rouse, of Mississippi Woman's College, Hattiesburg delivered the sermon to the graduating class in the Newton Baptist Church. Sixty-four candidates were graduated from the college division, and one from the secondary division of the college.

Bible Institute of Los Angeles

The largest class to graduate from the Bible Institute of Los Angeles received their diplomas and degrees June 10. There were 156 graduating from the three and four year courses and twenty-seven from the medical missionary post-gradute course of one year, making a total of 183.

The speaker at the baccalaureate services June 6, was Dr. Charles L. Feinberg, member of the faculty of the Dallas Theological Seminary, Dallas, Texas. The graduation speaker was Dr. G. Kearnie Keegan, pastor of the Temple Baptist Church, Los Angeles. Dr. Louis T. Talbot, president of the Bible Institute of Los Angeles and pastor of the Church of the Open Door, presided.

Minnesota Bible College

The 1947-48 school year brought a fifty-two per cent increase over the preceding year's enrollment at Minnesota Bible College, Minneapolis, Minn. Student registrations totaled 205, representing twenty-four states and three foreign countries. The college entered its second generation of service by opening a campaign for funds to construct a new dormitory comparable to the present administration and classroom building.

Arthur Poll, minister of the University Church of Christ, Minneapolis,

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136 Japanese converted in Shinjuku at a street meeting conducted last month by Chaplain Leonard Sweet — a Gordon Alumnus.

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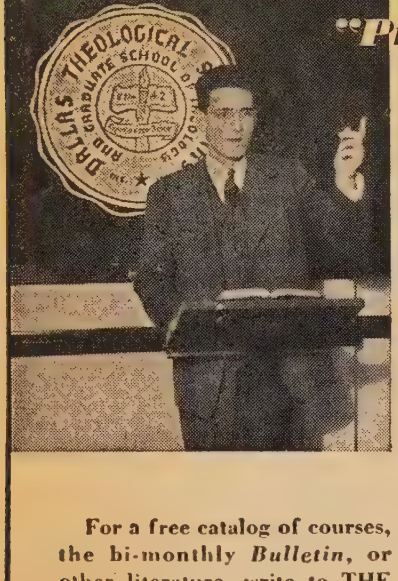

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preached the baccalaureate sermo June 5. The commencement addre was delivered on June 9 by C. Kindred, who recently closed a min try of nearly 50 years with the Eng wood Christian Church, Chicago, I

The radio department of Minneso Bible College, added last year, is no fully equipped and proving of conside able benefit to the speech and mus departments.

New Orleans Baptist Theological Seminary

Climaxing thirty years of servic the New Orleans Baptist Theologic Seminary graduated eighty-six st dents at its thirtieth annual commenc ment exercises May 4 at the S Charles Avenue Baptist Church, Ne Orleans. Dr. Roland C. Leavell, pre dent, presided. Dr. W. Boyd Hur pastor of the First Baptist Churc Houston, Texas delivered the bacc laureate address. Dr. W. E. Gree president of Clarke Memorial Bapti College, Newton, Miss., delivered t annual Alumni address in Manag Chapel.

Detroit Bible Institute

The first graduation exercises of t Detroit Bible Institute were held th year at the Salvation Army Citad A challenging address was deliver by Rev. J. C. Macaulay, pastor of t Wheaton Bible Church, Wheaton, Ill.

Twenty-seven students received d plomas or certificates. The presider Dr. Roy L. Aldrich, made the pr sentations.

The Detroit Bible Institute was o ganized over three years ago by group of pastors and laymen led the Christian Business Men's Co mittee of Detroit. The school is inte denominational. Mr. Kurt Stomm manager of the Cable Piano Compan is chairman of the Board of Directo

The institute is located in the ed cational building of the Highland Pa Baptist Church, 25 Ford Avenue, D troit, Mich. The past year enrollme was 289.

Gordon College

Gordon College of Theology a Missions is in its fifty-ninth year training ministers and missionaries. is the largest "Conservative" the logical college in New England a one of the largest in the United Stat The present enrollment is about thr hundred and forty (340). Gordon D vinity School, the graduate departme holds membership in the American A sociation of Theological Schools, a is one of the larger theological sem naries. The present enrollment nu bers about seventy-five. Gordon s dents come from every section of t United States, from Canada a foreign countries.

The College is at present located the Fenway near the Museum of Fi Arts in Boston; the Divinity School located in Brookline at 43 Haw Street, near Longwood Towers.

A new $1,000,000 property, "Prin mere Park," has been purchased the site for a new campus. It is locat in the towns of Wenham, Bever Essex, Manchester and Hamilton.

Gordon is making an increasing co tribution to the spiritual life of t country, through those in the pastora at home and to the world through t growing number who are prepari

to the uttermost parts with the . One hundred chaplains went om Gordon to serve with the l Forces in World War II; of three were killed in action, received the Bronze Star for try and one was awarded the of Merit. Two hundred fifty naries have gone from the halls rdon to serve under a number of n boards and in many parts of rld. Hundreds more of its alumni erving as pastors, home mission- educators and in other fields of ian service throughout the l States.

Northwestern Schools

hundred and seven seniors of the western Schools received their nas at the annual commencement ses on June 2. The 1948 gradu- class included students in the School, the College of Liberal and the Theological Seminary, ree divisions of the Northwestern ls.

Bob Jones, Jr., president of Bob University, Greenville, South ina, delivered the commencement ss at the exercises held in the cipal Auditorium in Minneapolis. oximately 10,000 persons attended. unday, May 30, Rev. William Gra- preached the baccalaureate ser- at the service in the First Baptist ch, Minneapolis.

er 1,000 students were enrolled orthwestern Schools this year.

California Baptist Seminary

lifornia Baptist Seminary, Los les, granted degrees and diplomas irteen graduates this year follow- the commencement address by Hubert A. Davidson, pastor of Baptist Church of Pomona.

uis Audrey Thomas spoke in be- of the graduating class and am D. Lawrence, Senior Class ident, presented the class me- al of some $91.00 to be used for ry purposes.

nong the graduating class five are ors; one is leaving for work in the aiian Islands; two have accepted aching position in a midwestern ersity and several others expect ontinue their studies.

ie seminary reports 116 students lled for the year thus far.

Wartburg College

artburg College, Waverly, Ia., cele- ed its eighties birthday this year. school has grown from a small be- ing to an enrollment of 550, a lty and a staff of over sixty bers, and property and equipment h almost $1,000,000.

out 900 Wartburg College gradu- have been ordained as ministers in Lutheran Church. Hundreds of tburg College graduates are at the ent time serving as ministers and hers. Hundreds of others are serv- in other positions of importance responsibility.

uring this year ground was broken the construction of a modern nasium, which is to be completed in twelve months. On March 24 tburg was granted membership in North Central Association of Col- s and Secondary Schools.

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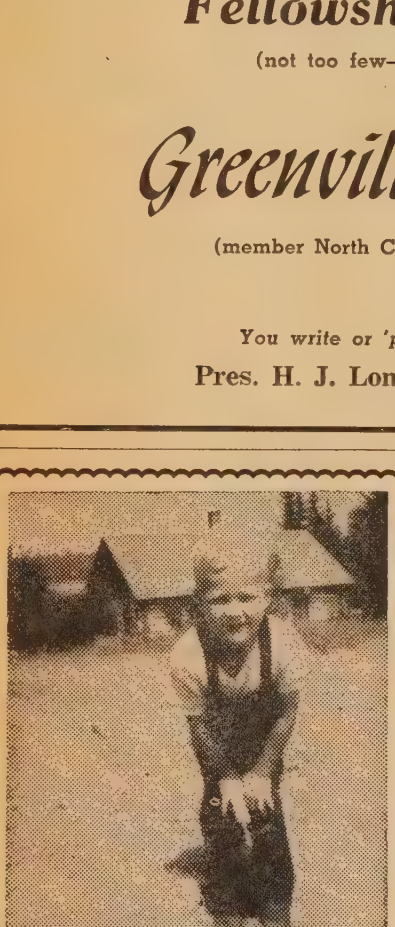

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Calvin College and Seminary

With the increase in the size of t institution, separate commencem exercises were held this year by Calv College and Seminary.

The seminary commencement, he at Fuller Avenue Christian Reform Church of Grand Rapids, was for t first time made available to the publ Formerly, the audience had been limi ed to the capacity of the semina chapel. Dr. William Harry Jellem head of the Philosophy Department the seminary, gave the commenceme address and Dr. Samuel Volbeda, pre dent, brought a brief message to t graduates.

The college commencement exercis were held in First Protestant Reform Church with an address by Professo elect George Stob of the Departme of Church History in the semina The graduating class numbered 16 the largest in Calvin's history.

Hesston College

The Hesston (Kans.) College A C pella Chorus opened the commen ment season with a program on F day evening, May 28.

Dr. Walter L. Wilson of Kansas C delivered the commencement addr on Tuesday, June 1. Other commen ment activities included a Youth Christ rally, Phil Frey speaker; r dition of "The Holy City"; and bac laureate sermon by Dean Ivan Li class reunions, senior class progr and alumni-college devotion follow by all-school luncheon and progr and athletics.

Southern Baptist Theological Semina

"Your caps and gowns are neith working garments nor uniform President Ellis A. Fuller told the gra uating class of Southern Baptist Th logical Seminary, Louisville, Ky., in commencement address as the larg class in the history of the semina received its diplomas. "I trust y will lay aside your academic rega and go to work immediately to something with the Gospel entrust to you," he continued.

"The prevailing emphasis of preac ers has been and must continue to that men cannot go to heaven wi out the new birth of Christ," Fuller said. "But we are seeing n that men cannot live upon the ear without Christ. Our first task is regenerate the world."

Diplomas were awarded to a to of 242. Of these, 230 were from

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of Theology, and 12 from the of Church Music.

uller Theological Seminary

er Theological Seminary has pur- l for dormitory purposes a six- apartment house in the heart sadena, Calif., which will house d students.

seminary has brought to its y some of the outstanding evan- divinity scholars, among them Vilbur M. Smith compiler of *et's Notes* and author of *There- tand!* and other volumes; Dr. Carl Henry, author of *Remaking the n Mind;* Dr. Harold Lindsell, of *The Philosophy of Christian ns;* and Dr. Everett Harrison, rly of Dallas Theological Semi- To the faculty this fall will be Dr. Gleason L. Archer, profes- Biblical languages; Dr. Edward Carnell, recent winner of the an's evangelical book contest his volume *An Introduction to ian Apologetics,* associate pro- of Systematic Theology; and Dr. d D. Ehlert. Dr. Charles E. Full- under of the school and chair- f its board of trustees, will serve fessor of Evangelism. Dr. Harold Ockenga, pastor of the Park t Church of Boston, is serving resident-in-absentia during the tive years.

divinity school has already closed ceptances for the coming year, ew of a faculty ruling that the ment be limited to 100 for the irst classes.

Moody Bible Institute

urprise feature of the recent in- ration of Dr. William Culbertson esident of Moody Bible Institute, go, was the announcement that new members have been elected e official board of trustees. Ac- ng to Frank F. Taylor, chairman, ew trustees are Dr. H. A. Ironside, r of Moody Memorial Church, Edward L. Johnson, vice-president e Bell Savings and Loan As- tion of Chicago, as well as Sun- School director of the Moody ch. Total membership of the l is now fourteen.

Ironside represented the board ving the inaugural charge to Dr. rtson before an audience of more 2,700.

e inaugural address was given by Harold S. Laird, pastor of the endent Presbyterian Church of ington, Del. on the subject, "The mony of Jesus Christ."

Lutheran Bible Institute

e Board of Directors of the eran Bible Institute of Chicago nnounced that former Dean Allen n has been elected presidnt. The ntment was released following the ial Meeting of the Board of Trus- on June 3.

esident Blegen founded the school 939 and has since served as its tor. He is also founder of and ker for the popular and fast-grow- Lutheran Gospel Hour, a radio am emanating from Chicago's F Studio.

e directors of the Lutheran Bible tute further announce that a ing fund of $100,000 will be es- shed to acquire a permanent home

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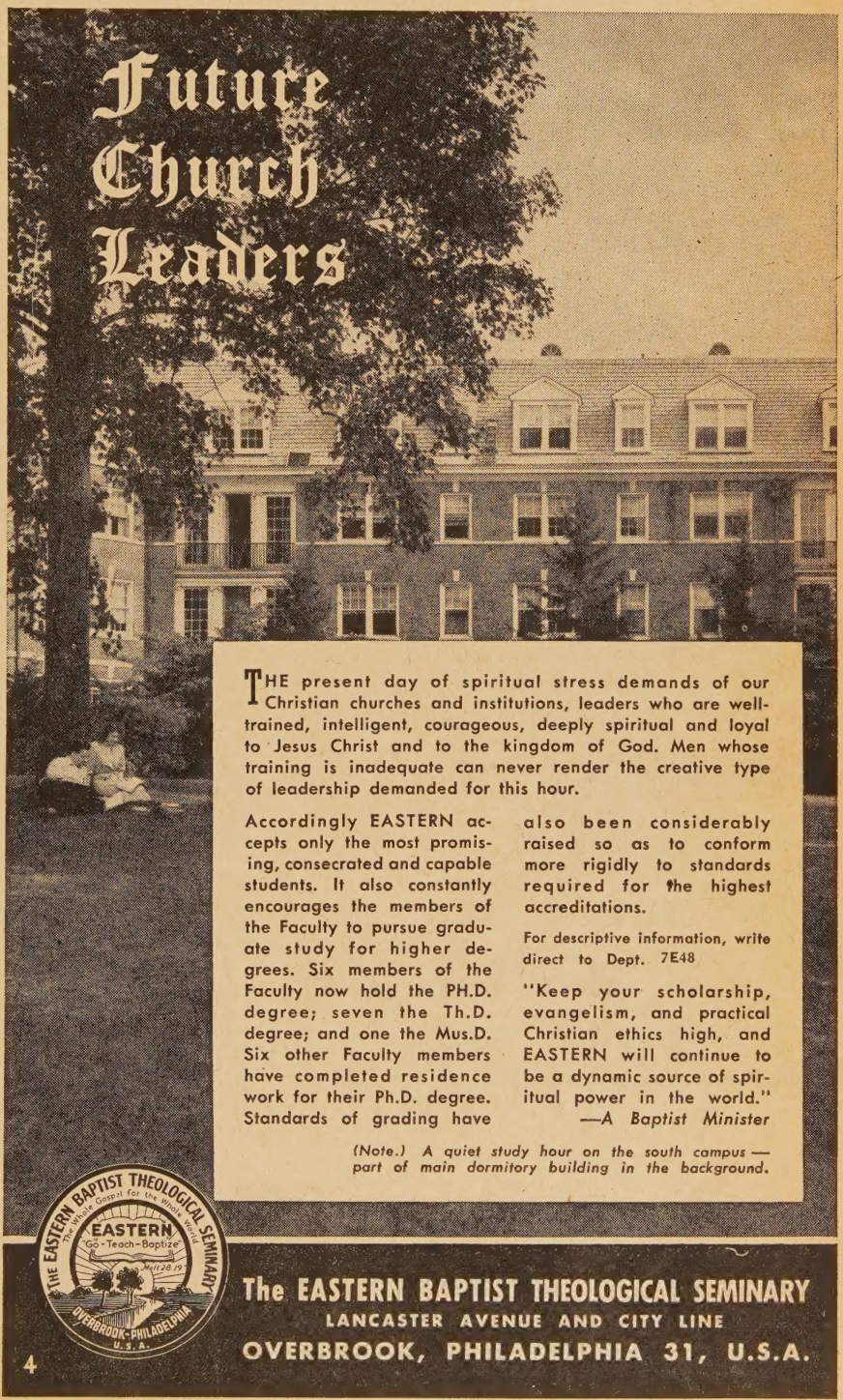

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(Note.) A quiet study hour on the south campus — part of main dormitory building in the background.

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Central Bible Institute is a m ber of the new Accrediting Associa of Bible Institutes and Bible Coll

Union Bible Seminary

Union Bible Seminary, West Ind., handicapped for many years cause of limited dormitory room, pects this year to complete a dormitory forty by eighty feet in with basement and two stories. W completed it will increase the roo facilities of the seminary about 1

Dallas Theological Seminary

Dallas Theological Seminary is pleting plans to expand dormitory cilities to meet the constantly inc ing enrollment.

Plans call for the remodeling o ground floor of Stearns Hall to vide dormitory rooms which will commodate an increase of thirty cent in the number of dormitory dents. Present services now house the ground floor of Stearns Hall be accommodated in buildings t constructed elsewhere on the cam The project will cost $20,000.

Dr. Charles A. Nash, registra Dallas, revealed that prospects for fall indicate the largest entering in the history of the seminary.

President Lewis Sperry Ch speaking for the Board of Regents nounces the appointment of Merr Unger, TH.D., Ph. D., as profess Semitics and Old Testament an Ellwood Evans, Th. D., as profess Practical Theology and associate fessor of English Bible, effective tember 1.

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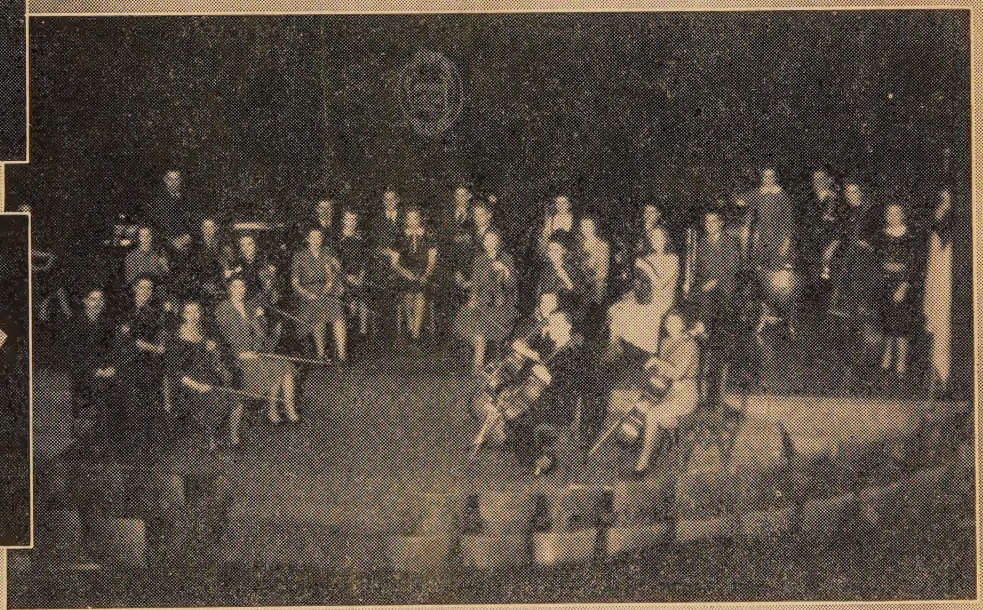

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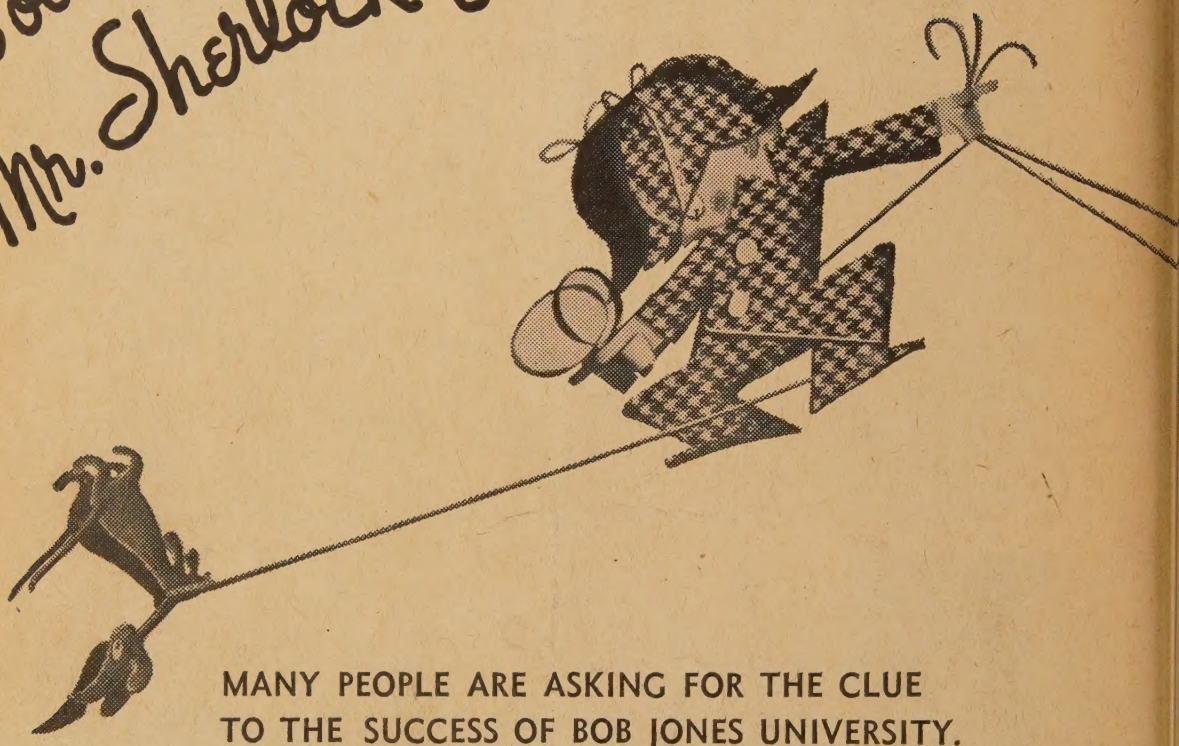

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